KOSHUR
SAMACHAR
February
1989
SHARIKA MUTHU

Kashmiri Samiti Delhi (Regd.)

Kashmir Bhawan, Amar Colony, Lajpat Nagar
New Delhi-24

(Calender of events—January 1989 to April 1989

February 1989 : KUMBH MELA

A group piligrimage for KUMBH MELA at Allahabad will leave Kashmir Bhawan on February 3. 1989 Persons interested to participate may please contact Samiti office latest by January 15, 1989.

CULTURAL NIGHT

A cultural programme wili be presented at Kashmir Bhawan in the 2nd week of February, 1989.

MAHAYAGNYA

A Mahayagnya will be performed on the occasion of Hura Ashtami on February 25 and 26 1989.

March 1989 : KASHMIRI PLAY

A play in Kashmiri will be staged in the 3rd week of March 1989.

April 1989 : NAV - REH / ZANG - TRAI

A Biradari get together on the occasion of Nev - Reh / Zang - Trai, on Sunday, April 9, 1989.

GENERAL SECRETARY

- For further details kindly Contact Samiti's office from 2 p.m. to 9 p.m. on working days.

OR

for Kumbh Mela : 2212672, 6418362, 6448398, 6419379, 5723911, 6430226.

- Talented persons of all age groups male and female interested in cultural activities may contact Mr. R. K. Braroo, Phone No. : 2246618.

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SAD JANUARY

The peace in Jammu & Kashmir state is doomed to be elusive. After Kashmir Valley, Jammu and adjacent areas rocked on January 13, the way February 1986 events rocked the Valley. The Hindu and Sikh Communities in Jammu have traditionally never fought with each other. The latest events are a perversion of this brotherhood.

Among the more-affected areas of the Jammu city were Purani Mandi and Satwari. These are the places where 40 years ago Hindus and Sikhs huddled themselves in thousands to help and console one another. They had no place under the sun. They had been forced to leave their hearths and homes in Pakistan and the Pakistan-occupied parts of Jammu and Kashmir. Their kith and kin had been murdered by communal marauders. They got refuge in Jammu city-hospitable and compassionate.

On January, 13 that camaraderie spirit was thrown to winds. Pro-Khalistan slogans were raised. Placards with Satwant Singh and Kehar Singh's photographs were carried in a procession. Acts of those persons were eulogised as had conspired to pump in 30 bullets into a 40-kilogram lady. Some peace-loving citizens approached the processionists, requesting them not to display the assassins' photographs and not to raise anti-national slogans. The processionists stuck to their guns. This heightened tension. The avoidable happened.

Observers say that the procession was preceded by 50 policemen. It was followed by another 50 policemen. On the two sides of the procession there were police escorts. Yet adequate action was not taken to nip the evil in the bud.

The anti-social and communal elements had a field day leading to looting, arson and killing. Eleven persons lost their lives. Among them were two women. One hundred persons received injuries. Some people injured in riots and lying in hospital, also, were attacked. Some schools too were made target of brutalies. The trouble engulfed also many towns of the Jammu division.

It does not matter much whether Hindus or Sikhs were killed. What in the whole episode matters is human beings were done to, death,it was negation of what India stands for. It was murder of humanity. A silver lining in this tragedy however was that hundreds of Hindus in the Hindu-majority areas provided protection to Sikhs So did the Sikhs for Hindu in those localities where Hindus were in a minority.

There are reports to believe that the common people of Jammu knew about the brewing trouble hours before the procession started. Some among these citizens had made preparations, in advance to face the onslaught.

The whole tragedy took place on the eve of a sacred occasion and a holy day.

The procession was taken out to commenorate the memory of the birthday of Guru Gobind Singh, the guru who sacrificed his father and his son so that people were able to follow the religion of their choice. The tenth Sikh Guru put into practice the preaching of Guru Nanak, who stood for amity between different religions to such an extent that in Punjabi, they say :

Guru Nanak, vada fakeer,

Hinduan da guru

Musalmanan da peer

implying :

Guru Nanak is such a distinghised fakir that he is a guru to Hindus and a peer to Muslims.

The Jammu populace feels that this year the number of police personnel on duty in connection with the Gurpurab celebrations was less than that of the earlier years. And those on duty did not take action.

Under the circumstances what is n eded to safeguard the future well being of all concerned is that an atmosphere should get created so that the January happenings do not recure. The C. I. D. machinery should be strengthened.

The need has become greater because when pressure is put on extermists in Punjab, some of them rush for haven to Jammu and Kashmir. During Gen. Zia's regime in Pakistan, Delhi has been intimating the Jammu and Kashmir Government that Pak-trained extremists have been coming to India via Jammu.

At the civic level the harmonious spirit between different communities should be strengthened. At the Government level, the administration should see to it that religious congregations do not get converted into political ones. Action should be prompt; and, if need be, precautionary.

When Mrs. Indira Gandhi was in power many people in Jammu opposed her on the pollitical front They bid good-bye to that opposition when she died. That is part of the Indian ethos. We respect a person more after his or her demise more so a martyr. This is unlike non-democracies where a leader commands respect only so long as he is in power; After his death his memory denigrates.

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For Information

As all Biradari Members of Delhi are aware that the 'Antim Sanaskar Samagri' is available at Pamposh Enclave. Non ~ perishable items are provided and Ganga Jal' and 'Ram Patha' will also be made available soon. Geeta Cassetts on rent for a day or two can also be provided on demand.

The cost of Samagri has gone up to. Rs. 300/-which does not include the 'Ram Ram Patha' and the rent of Cassetts.

THE UNIVERSAL MESSAGE OF THE GITA

—Sarwanand Kaul, "PREMI"

Thus speaks the *Gita*, *'Karmanyatra aadikarasto maphaleshu kadachina...'* (your right is to perform your action and not to aspire for the fruit thereof). What a lofty message ! What a universal guidance for a life worth living. Not a single word is there in the *Gita* which does not give a message, an injuction for a happy life. A true guidance for making our life purposeful and prosperous, apart from the greatest philosophy of life, which no other religion or religious book has ever propounded.

The celestial message has come down to us right from the beginning of the world in the form of the Vedas. The very first religous and spiritual sacred books. Then come the Upanishads, the essence of the Vedas, containing in them, and then came the *Gita*, the essence of Upainshads. And in the words of the great seers, who wrote their prefaces, introductions and their holy views about the *Gita*- *"Sarvopanishado gavo dugdha gopala nandana ... .".*

All Upainshads are like a milchcow, Arjuna is the calf, Gopal Nandan Krishna is the milcher and the Gita is the milk. Every word of the holy *Gita* is the milk, the nector, the essence of Vedas and Upanishads.

The *Gita* is our friend, our protector in life, our bone, our all. So the pillar of our Sanatan Dharma. The Hindu is surviving only because of this holy scripture *the Gita*. At another place the *Gita* says :- *Khindiam Haridaya dowrbalyam, Tikhto tishta parantapa* " (O Arjuna (*Parantapa*) cast of this weakness of mind and body, stand up and fight (for Dharma)"

This again is a very lofty and valuable message to the Man on this earth. So when combining these two 'shlokas' together, we find that *Gita* wants us to shun our weaknesses of mind and body and stand up for the fight. The fight which is to be frought against what is wrong, what is 'adharma'.

"It is just to fight against untruth, against hypocrisy, against torture, against all kinds of vices and above all for the uplift of mankind in the field of truth, dharma, rightousness, justice and human dignity and divinity.

This all can be achieved through action, karma. What kind of karma? The GITA says—'nishkam karma' -selfless action. This 'nishkam karma' is the torch in the hands of a human being in this world, where darkness of selfishness, materrialism, hypocrisy, meaningless self-aggrandisement, deciet, unjustice, cruelty, untruth and all such vices abound. There comes to our rescue, the eternal and divine and celestial song-the *Gita*.

Here again arises a question and that is—man should be like Arjuna. The aspirants should be like Partha-Krishna ready, there to appear before us to lead us, guide us and teach us the right cause of life. Because the *Gita* in the end proclaims: *"Yatra Yogeshwata Krishna Yatra Partho Dhanushare - Tatra Shrir Vijayo Bhitir, Dhruwa netirmatirmama."*

Whenever there is Krishna, the lord of Yoga and the best of the archers like Partha, Arjuna-there is wealth, prosperity, success and true inteliigence. This is my unflinching faith.

Though these are the words of the Mainsta-cum charot driver of Dharatrashtra, the Sanjaya. Yet this is the universal message of the *Gita*.

So we have to make and prove ourselves true Arjunas, true 'shishyas' of the Lord, and true followers of the Dharma. We have to prove ourselves true devotees and true followers of the path shown by the Lord and the message and *Upadeshas* enshrined in the sacred *Gita*.

Then alone can we attain, wealth, prosperity, fame, success—and all that in this very like and in this very world. Such is theword of the God.

When Draupadi wept and called for His help at a time when she was in utter distress and agoney, Lord did not fail her. She cried with a sincere and undivided heart and called Krishna. Could the Lord Keep Himself away for long? No! He at once appeared and stopped the vale and woes of Draupadi.

It is the *Lord* that showed His "virat swaroop" to Arjuna when the latter sung His praise and requested, with an earnest desire, for this enlightenment. Then again Lord appeared before Arjuna in the form of four armed Krishna with a lotus, a disc, a 'gada' and a 'Shankha, (counch) in his four hands. This again was due to the extreme and unflincling faith of Arjuna's 'atoot bhakhti'.

Here again it is said, "Bhagat key bas main bhagwan". The Lord God is always at the beck and call of His devotees. So, we have to become true 'Bhakhtas'-true devotees of Lord God—purify our hearts, purify our mind, speech and actions—mansa, wacha and Karmana. When purified, we are sure to do what we want to do and make our Lord do what we make Him do for us. There is no denying the truth in it. And that can only be achieved by following the Holy words of the Holy Scripture.

The message of the *Gita* is not for only Hindus of the world but for all the humanity, irrespective of caste, colour, creed or sex.

Even the meanest is uplifted. Then why not we, provided we are sincere, true and 'nishkam karmi' *Tathaastu.*"

KASHMIR—THE MYTH & THE REALITY

Brigid Keenam

According to its folklore, the Kashmir valley has welcomed all sorts of famous visitors since, literally, the dawn of creation when Adam and Eve were there. For, naturally, the valley is said to have been the Garden of Eden (no one can deny that apples thrive there). In one story King Soloman is supposed to have drained the water out of the valley, in another Moses is reputed to have led his people there from Egypt, and Jesus himself, they say, is buried in Srinagar. His tomb and his 'footprint' in a rock are to be found in a back street in the Rozabal area. The legend is that he was taken down from the cross by friends while he was still alive and smuggled out of Jerusalem. From there he made his way to Kashmir where he lived among devoted followers until over the age of a hundred. The most likely explanation for the story is that the tomb at Rozabal was the burial place of a foreigner—perhaps one of the middle-eastern ambassadors to Zain-ul-Abidin's court. His name might have sounded something like "Jesus', so that over the centuries confusion—and wishful thinking—turned the site into 'Jesus's tomb'.

Stories like these, added to the valley's legendary beauty, have given Kashmir a sort of aura of sanctity, and it has long been a place of pilgrimage where a whole variety of believers have sought their different holy grails. Indeed, it still is. Thousands of Hindus come each year from all over India and beyond to venerate a pillar of ice in the remote Amarnath cave in the north-east of Kashmir, which represents Shiva's *lingam*, and Muslims flock to the mosque at Hazratbal which houses a hair of the Prophet brought to the valley from Medina in the seventeenth century.

One of the very earliest descriptions of the country was given by a Budhist pilgrim from China, Hiuen Tsiang, who travelled there in AD 631. The Kashmiri king of the time was most hospitable to the pilgrim, inviting him to stay in the royal place, and giving him five attendants and 20 clerks to copy out manuscripts, so it is not surprising that Hiuen Tsiang stayed on in Kashmir for two years He found the country agriculturaly rich, producing 'abundant fruits and flowers' as well as medicinal plants and saffron (for which it is still famed) but, in spite of the king's generosity, the people do not seem to have impressed him. Hiuen Tsiang admired their good looks and their 'love of learning' but for the rest he thought them sadly 'light and frivolous, and of a weak, pusillanimous disposition given to cunning'.

In spite of all these comings and goings, no one in the Western world knew of the existence of Kashmir until comparatively late in history—more than 100 years

after Columbus discovered the New World. It was a Portuguese Jesuit missionary who broke the news, as it were, to Europe.

In 1579 Akbar, curious to learn something about Cristianity, had sent an ambassador to the Portuguese mission at Goa with the request that they should 'send me two Fathers, learned in the ocriptures, who shall bring with them the principal books of the law, and of the Gospels; for I have a great desire to become acquainted with this law and its perfection'. The Jesuits' naturally enough, had been greatly excited at the idea of a possible convert in the emperor himself, and three priests were dispatched at once to Akbar's court. They were the first of several batches of missionaries sent to the Mughal emperor, for Akbar's enthusiasm for Christianity fluctuated and there were moments when he showed no interest at all and seemed merely to be wasting the priests' time. Then the Father Provincial in Goa would become irritated and recall his men, but each time they left Akbar missed their controversial arguments and discussions and would ask to have them back again; and each time the thought of winning the soul of the most powerful man in Asia would prompt the Father Provincial to relent and try again.

The third mission to Akbar included a Father Jerome Xavier and a Brother Benoist de Goes who arrived at Lahore in 1595. For two years they lived at court fairly uneventfully, until a dreadful accident occured. In the middle of a magnificent feast being given by the emperor on the terrace of his place at Lahore, 'fire fell from heaven', and set light to the festive tents and pavilions and burned everything inside them, including a golden throne that the priests estimated was worth a hundred thousand crowns. Worse was to come—the fire spread to the king's place itself and destroyed not only most of the building, but all Akbar's treasures. It was said that the gold and silver that melted in the heat of the flames ran down the streets of Lohare like streams of water. Akbar decided to leave for Kashmir immediately. Father Xavier and Brother Goes were invited to accompany the emperor, and it is from Xavier's account of that visit that the Western world first learnt that "the kingdom of Caximir is one of the pleasantest and most beautiful countries to be found in the whole of India, we may even say in the East",

Like all its visitors, Father Xavier was struck by the rich greenness of the valley, its pastures, orchards and gardens watered by countless springs and 6 river and lakes, But with cruel irony, in the midst of all this seeming fertility, the priest found that the Kashmiri people were starving—the country was in the grip of famine. The shortage of food does not seem to have touched the court at all, but in the city of Srinagar children were being sold by their mothers who, no longer able to provide for them themselves, hoped that someone else might. The priests saw a chance of saving souls and they brought many of the sickest children and baptised them before they died. The emperor's soul, however, remained frustratingly out of their reach. The missionaries had looked forward to the months in Kashmir, believing that in the

relaxed and leisurely atmosphere they would be able to spend more time with Akbar and persuade him on to their side, but no sooner had they arrived in the valley than Father Xavier became ill and was out of action for two months, and just as he recovered Akbar himself became sick and, though he received them in his chamber several times, these were not tactful moments in which to discuss conversion.

The disappointed missionaries arrived back in Lahore on 13 November after a tiresome journey during which the elephant carrying their baggage found the mountain paths as difficult as they did, and their only light relief, apparently, was watching the way it used its trunk as a walking stick to lean on.

Akbar died in 1605, his soul still his own, but Father Xavier stayed on at the Mughal court, partly because there was now, of course, the emperor Jahangir to work on, and partly because it was politically useful for the Portuguese to have a foothold at court. He did not return to Goa until 1617, and died there the same year. In the meantime Benoist de Goes had left India in 1603 to make an heroic journey through the heart of Asia to China. After travelling for four years and suffering terrible hardships, de Goes succeeded in reaching the Chinese frontier, but there all his trials and tribulations came to nothing, for he was held prisoner for 17 months and then he died.

More than half a century was to pass before the glimpse of the valley that Father Xavier had given Europe was expanded into a proper view. But Kashmir's next visitor was one worth waiting for. He was a Frenchman, Francois Bernier, and though by profession a doctor of medicine, he was also a most entertaing writer—a wit, a gassip, a philosopher, a scientist, an observer-—so that one can only echo a letter written by one of his contemporaries who had read his *Travels*: 'Monsieur Bernier is a very gallant man and of a mould I wish all travellers were made of.' It was Bernier's description of Kashmir—'the paradise of the Indias'—that really fired European imaginations and gave Kashmir the aura of glamour that it has retained to this day. Among other things, his descriptions of India and Kashmir and life at the Mughal court inspired Dryden's play *Aurang Zebe*, a tragedy involving a beautiful captive 'Queen of Cassimere' called Indamora with whom both Aurangzeb and his father are in love', and though this, of course, was fiction, it all added a little more mystery and excitement to Kashmir's growing reputation.

Francois Bernier was born into a farming famity in Anjou in 1920. He gualified as a doctor of medicine at Montpelier University, and went to live in Paris. Then he paid a visit to the Middle East which seems to have well and truly whetted his appetite for adventure for, not long afterwards, at the age of 36, he left France and set off on an incredible journey that was to last 13 years. His adjective was to travel down the Red Sea to Abyssinia but on the way he learnt from travellers' talk that Abyssinia had recently become extremely unsafe for foreigners, so at Moka in Yeman, Bernier changed direction and toke a boat

to Surat in India instead, where he arrived in early 1659.

It was a turbulent time in India. Emperor Shah Jahan had been deposed, and his four sons were in the grip of a desperate power struggle for his throne. At the time of Bernier's arrival Dara Shikoh, the eldest son, had just been defeated by his brother Aurangzeb, and now, quite unwittingiy—by what he calls 'the strangest chance imaginabie'—Bernier himself became involved in the drama.

He was making his way from Surat towards Delhi when he literally ran into Dara Shikoh and the tattered remnants of his army fleeing south to Ahmedbad where they hoped to find refuge and support. The gtoup was in poor shape – in the days of flight since their defeat they had been continualiy harassed and robbed by the local people. One of Dara Shikoh's wives had been badly wounded in the leg, and when the wretched prince learned that Bermier was a doctor he rather firmly persuaded him to travel with them Bernier remainded with the prince for three gruelling days during which the desperate Dara Shikoh forced them to keep on the move most of the time. 'So insupportable was the heat, writes Bernier, 'and so suffocating the dust, that of the three large oxen of Guzarate which drew my carriage one had died, another was in a dying state, and the third was unable to proceed from fatigue'. But the sorry plight of Bernier's oxen saved him from having to travel further with the doomed Dara Shikoh. For there turned out to be no refuge in Ahmedabad, the city refused to open its gates, and the prince, who by now Bernier tells us was 'more dead than alive' marched his luckless men off again, this time towards Sind in search of an eventual escape to Persia—leaving Bernier marooned with his immobile carriage outside Ahmedabad. Dara Shikoh's followers nearly all died on the terrible march to Sind, and the prince himself was taken prisoner by a local chieften and callously handed over to Aurangzeb who had him beheaded.

Later, when he came to know Aurangzeb. Bernier judged him to be shrewd but treacherous and 'devoid of that urbanity and engaging presence so much admired in Dara'. For in spite of the chaotic circumstances in which they met, Bernier had warmed to dara: 'He was courteous in conversation, quick at repartee, polite, and extremely liberal. six years afterwards, when Bernier visited Dara Shikoh's beloved Kashmir and saw his lovely garden there, and the fine grey stone mosque he had built, and his school at Pari Mahal with its b eathtaking bird's-eye view of the valley, he must have remembered those frantic days of flight and felt a pang of regret for the charming and cultured prince who had crossed his path so strangely.

After more adventures, Bernir finally reached Delhi, but the journey had left him more or less penniless, so that when he was offered a post at the Mughal court he accepted it gratefully. He found himself on the personal staff of Danechmand Khan, one of the emperor's most important nobles, and by reputation the most learned man in

Asia. Bernier could not have been luckier with his employer, and he spent the next six years happily at court, not mearly acting as physician to Danechmand Khan (and occasionally to the emperor and his ladies as well) but discussing philosophy and religion with his patron, whom he obviously liked and respected, describing to him the latest Western medical discoveries, and translating the works of European thinkers. All the while he was able to indulge his own passionate curiosity. He listened to court gossip, sat in on the emperor's court gossip, sat in on the emperor's audiences made an effort to meet foreign ambassadors so that he could learn something of their countries, and explored, investigated and looked at the sight.

During Bernier's time at court, the most important woman in the herem was Aurangzeb's favourite sister, Roshanara Begum, and because of her pleading, Aurangzeb was persuaded to take the court for a holiday to Kashmir in 1664. Unlike his father and grandfather this emperor had no particular love for the place. Indeed in all the 49 years of his reign he only went there on this one occasion—but Roshanara Begum claimed to be pining for a change of air, and for her sake he reluctantly agreed to the visit.

Moving the court to Kashmir was a vastly complicated business, and it is a measure of the love that Jahangir had for the valley that he tolerated the upheaval so many times. For it was not simply a matter of the emperor setting off with his noblemen and a few favourite ladies and there attendants from the harem—though that would have been difficult enough—but the army had to go too, and the bazaars of Delhi followed as well, for, the tradesmen reasoned, what was the point of remaining in a city when all customers had left. Since each of these groups had families, hangers on, and provisions with them, it was an enormous assembly of people that finally left Delhi with the emperor in December 1664, stirring the red dust for miles around.

After all the months it had taken to reach Kashmir, one might have expected the place to be something of on anti-climax, but far from it. Bernier was captivated by the country and the tedium of the journey was quite forgotten in his delight at the magnificent mountain scenery all around, and the pettiness of the valley: 'The whole kingdom wears the appearance of a fertile and highly cultivated garden', he says. He marvels at the European flowers and fruits that grow: apples, pears, plums, apricots, walnuts, melons, watermelons and most herbs, and observes wryly that the lower slopes of the hills are so crowded with cows and goats and bees that Kashmir 'could literally be said to be flowing with milk and honey'.

It was not only the natural beauty of the country that attracted Bernier-He was drawn to the people too 'The Kachemirys Kashmir are celebrated for wit, and considered much more intelligent and ingenious than the Indians. In powerty (poetry) and the sciences they are not inferior to the Persians...' On Aurangzeb's arrival local Kashmiri poets had competed with the Mughal court poets to produce the most

magnificent welcoming verses for the emperor. The results were such exaggerations and extremes of 'extravagant hyperbole' that Danechmand Knan and Bernier were reduced to irreverent and uncourtier-like laughter.

Bernier admired the local architecture as well as for though the houses were mostly made of wood, they were two or three story high and 'well built', and even in the city they had flower gardens : 'And many have a canal, on which the owner keeps a pleasure-boat, thus communicating with the lake', The suburbs of Srinagar were even more attractive: 'Most of the houses along the banks of the river have little gardens, which produce a very pretty effect, especially in the spring and summer, when many parties of pleasure take place on the water. At the foot of Hari Parbat hill stood the 'handsome houses' of Akbar's city where the Mughal court stayed when they were not camping or picnicking in the royal gardens. The foothills around the Dal lake were 'crowded with houses and flower gardens'; the islands in the lake were 'so many pleasure grounds beautiful and green in the midst of the water'; and finally, there were the royal gardens themselves, 'laid out with regular trellised walks', their open pavilions surrounded by shady trees and canals and pools and fountains. No wonder Bernier writes: 'I am charmed with Kachemire. In truth, the kingdom surpasses in beauty all that my warm imagination had anticipated. It is not indeed without reason that the Mogols call Kechemire the terrestrial Paradies of the Indies...'

These glimpses of the valley are valuable to us, for Bernier was one of the very few Westerners to see and write about Kashmir under the Mughals—a Kashmir graced and protected by the love of successive great emperors in Agra and Delhi. Of course it was not Utopia. There was poverty, even famine (as Father Xavier had witnessed), but there was a degree of order freedom from oppression and religious tolerance under the Mughals that Kashmir would not know again for more than 200 years.

It is tragic to compare Bernier's picture of the lovely valley and its witty ingenious people with those of later travellers, such as Forster and Moocroft, who visited Kashmir under Atghan and Sikh rule. Where Bernier saw delightful power gardens, free-flowing waterways and handsome houses they saw only decay.

Danechmand Khan, being of a scientific mind, dispatched Bernier all around the valley to investigate various phenomena. In particular, Bernier was told to check up on the miraculous cures being reported by the 11 mullahs of a certain mosque, who also claimed to be able to lift a heavy stone by merely resting their fingertips on it. The cures, Bernier discovered, were easily explained by the fact the mullahs were giving free meals to all who 'miraculously' consequently the place was crammed with dozens of people feigning sickness. Then Bernier asked for a demonstration of the mysterious stone-lifting and noticed that though the mullans all agreed that the rock was as light as a feather, they were actually

straining every muscle to lift it, and were using their *thumbs* as well as their fore-fingers. But by now the mullahs were looking at Bernier some what threateningly, so he decided it would be expedient to leave.

Bernier was sent north to inspect the Wular lake, and he travelled south on a route that was to become a favourite with travellers right up to the present time, for it takes in what Bernier called the 'ancient idol temples in ruins' at Avantipur and Martand, as well as the Mughal gardens at Bijbihar, Achabal and Verinag—nowadays only pale shadows of what they were like in Bernier's day, when they were still enjoyed and dared for by the Mughal court. Bernier liked Achbal best, with its ice-cold gushing spring and wcterfall, but at Verinag he was amused to see that some of the larger fish still had the gold rings through their gills with which Nur Jahan had them decorated two generations before. Bernier had intended to travel on and visit the famous holy cave at Ama'nath nex,, but the idea had to be abandoned. Danechmand Khan had become restless tor his company, and sent word that he should return at once to Srinagar, Back in Srinagar Bernier amused himself trying to catch glimpses of uper-class Kashmiri women without their veils. The good looks of the ordinary women of the town made him long to see what their more sheltered shut-awav sisters looked like. First he tried a little trick that he learnt in India—whenever a richly harnessed eleghant passed through the streets he followed it, knowing that when the ladies indoors heard the thinking of the elephant's bells they would not be able to resist rushing to the window and peeking out But then an old Kashmiri offered to make it easier for him. Pretending that Bernier was a relative, 'rich and eager to marry', he took him on family visits and, naturally, all the women and girls of the various households came to look him over—and share the sweets he brought. Bernier was thus able to codclude 'that there are as handsome faces in Kachemire as in any part of Europe.

Travels in Kashmiri—A Popular Histo y of its people Places and Craffs by Brigid Keenam
Cour esry : Sunday.

RENEWAL OF SUBSCRIPTION

Subscribers are requested to reniew their subscripations for Samachar on due dates to avoid discontinuation of the mag ine.

MAHJOOR–DREAMS SHATTERED

—JAI KRISHAN

HAD people's poet Mahjoor been alive he would have been celebrating his 100th birthday this year. But all that be had dreamt about a Naya Kashmir has been dashed to the ground by those who claim him as their visionary.

Tagore, who called him the Wordsworth of the valley, said : "Your and my ideas are similar. If you had known Bengali or English, I would say that these ideas were borrowed from me."

Mahjoor's poetry, ranging from 1927 to 1947, stirred the Kashmiris to fight against the despotic Dogra rule and feudalism. Amin Kamil, a writer, says : "Mahjoor's poetry on the one hand prepared the Kashmiris emotionally to act. in the field of politics &, and on the other, he windened the horizon of the Kashmiri language".

Condemning the sale deed of Amritsar, 1846, which sold the State to Maharaja Gulab Singh for Rs. 70 lakh, Mahjoor said :

My grandpa was sold body and soul,
for copper coins ;

Coins were repaid, life they demand,
What a bargain ;

Challenging the colonial rulers, the poet says ;

Let them try our ego,
Let them try many a time ;
We shall prefer death
To bowing our heads before a
foreigner.

He would be turning in his grave now as the State witnesses a rise in the activities of secessionists and fundamentalists. The poet who had aroused hopes among the enslaved peasants by saying ;

Be not melancholic, brother rejoice,
We shall soon be free.
Freedom shall bring prosperity,
We shall soon be free.

Would have been dumbfounded by the bomb blasts, hoisting of Pakistani flags and the rampage and acts of terrorism that have been going on in the valley after General Zia's death.

His vision is virtually dead. The son of the Lion of Kashmir plays golf while his one-time allies and relatives abet disruptionists to break the tranquility in the valley.

The poet would have said :

Oh kind gardener, listen to my tale.

Bulbul am I, weak among
caged birds.

Here in the Garden ;

No comforts, mere sorrows,

Hard and barren life.

Instead of heeding to Mahjoor's call :

Why don't you observe flowers.

To understand your garden ?

You are the garden and the gardener.

Politicians are bent upon fomenting communalism.

Thase who cloim his legacy have failed to implement the poet's saying ;

"Birds of the garden are full of song,
Harmonise the diverse notes,
into a rousing song".

Instead of working for religious harmony they instigate groups for terrorising the minority in the valley and desecrating their places of worship. They have ignored what the poet said ;

Who is the friend, foe of your land ?
Let you make out.
Hindus will keep the helm,
Muslims
will row boat of the country.

" If Mahjoor compose a verse today", said Balraj Sahni in the journal VISHWA BHARATI, it is sung by the people within a fortnight. The children sing on their way to school, girls while harvesting their fields, boatmen while rowing their boats, workers while they toil-one and all.

It is disheartening to learn from leading writers of the Valley like Akhtar Mohidean & Hrady Koul Bharti that their books do not sell. This speaks of cultural stagnation. It seems the writers, in order to keep pace with international literary trends, have transcended the aims and aspirations of the people to such an extent that they have got disconnected from these. Besides, the controversy over what script to adopt for the language-Devnagri or Nastalikh-has also bogged down writers in the valley In this disquieting atmosphere Mahjoor's beckoning becomes relevant :

Arise O gardener !
Leave toying with ketteledrums,
Let there be glory once again.
If you will not rouse the garden,
There will be thunderstorm,
tempest again.

'DAMALI'

Kashmiri folk Dance

-- MOTI LAL SAGI

Damali is the oldest folk dance of Kashmir which has survived throgh the ages. This particular form of folk-dance has many things common with the Damal of Haryana and Damli of Assam besides the resembalance in name.

The Damli of Assam constitutes the prologue of folk dance while Damal of Haryana and Damali of Kashmir are fulfledged and independent forms of folk dance. Being popular in other parts of the country Damali, Damal and Damali seems to have originated from a common source.

The origin of Kashmiri Damali is very difficult to trace. but the prevalance from west to east in the Transe-Himalyan belt of our countery reveals that it is one of the oldest folk dances of our country. In all probability the name of this dance is derived from Sanskrit word 'Dama' which besides other things means self-restraint and self-control, because like all after dance forms the dancers are required to make use of their steps, motions and action with precaution and control, otherwise the harmony of the dance is sure to be disturbed.

In the absence past records we cannot say any thing about the preformers of yore and cannot pass any remarks ; but at present only the male performers take part In it. The art of Damali dance is confined to a particular group of performer who are known to people as Damalies. The tradition of dance is transmitted from father to son and there are no institutions to train people in this particular form of dance. Damali originally has been a temple dance. During the course of Centuries, it has undergone many charges, even the old invocative spirit is its marrow. It thrived in Rang-Shala in Hindu period and with the change of times the venue of the dance was shifted from temple to Rishi Shrines.

It was the great mystic and scholar of 16th century A. D., Baba Nasib-u-Din Gazi who came to the rescue of Damalies and became their patron. Since then his shrine at Bijbihara has surved as a cradle of Damali. On the eve of annual Urs at Bijbihara Damalies from various parts of the valley assemble and give a public performance, which is witnessed by a large number of people. There are hardly any musical instruments

used during the course of dance excepting the Drum and it is the rhythm and gusto of drum-beating which controls the steps and movements of the performens.

In villages Damali attract large crouds even today Besides Bijbihara damali dancers give performances after proper intervals at Briagam, Khan Sahib, Lalbab Sahib, Ashmuqam and Shah wali Sahib to express their gratitude to the saints who happen to be their paxtrons.

As a mark of respect damali dancers have arranged this performance in the vicinity of Shahwali Sahib Shrine. Shah Wali Sahib is said to have been a saint of miracles. Once he planted a half burnt twing which is believed to have grown in the form of a big plane tree. At another occasion the saint threw dry fish in a spring. Since then the spring abounds in fish and no body harms them.

Due to lack of patrange in the past Damali received a serious set back, but now special measures are a foot to revive and restore this folk dance and preserve it for the posterity.

□ □ □

KASHMIRI PANDITS AND MARTYRDOM OF GURU TEGH BAHADUR

— Prem Nath Bhat

The reign of terror unleashed by Aurangzeb's representative in Kashmir resulted in untold sufferings to Kashmiri Pandits who were liquidated from the valley and those who survived the onslaught were converted or lived in hiding. They felt helpless and frustrated. Some of their representatives arranged a secret meeting in Martand (Mattan) and decided to approach Guru Tegh Bahadur, who was camping at Anandpur.

The Sikh movement had risen in punjab during the reign of Jehangir (1605-1627) to protect Hindu Dharma particularly the cow and the Brahimin. By 1675 this movement had becom strong in the Punjab. In 1674 Afgans had risen in open revolt and were posing a serious threat to Aurangzed. Guru Teg Bahadur was the towering personality among the non-Muslims Millions of suffering people,

who had rellied round his banner for protection and right direction. Aurangzeb had ascerded the throne of India after shedding the blood of this three brothers-Dara, Shuja and Murad and imprisoning his father Shahjehan. It was to win support from Orthodox muslims that Aurangzeb proclaimed the rule of Islam.

It was the same policy of Ershad and Zia to proclaim their countries as Islamic states to win over people under this garb. Under this screen of Islamic state ; Aurangzeb, according to Principal Gurcharan Singh ; was in reality wrecking vengence on his political adversaries.

The earliest victims of his religious persecution were the liberal elements among Muslims like sufis whom Aurangzeb wanted to suppress since they were identified with, Dara. Sufi dervest Sarmad was the victim of Aurangzebs fanaticism. He was condemned to death. Mullah Shah Badakshani was also killed. Mohd Tahir Sayed Qutubuddin of Ahmedabad along with 700 followers was also done to death. It was in this background that Aurangzeb encouraged the killings of those Hindus in Kashmir who did not convert.

A deputation of Kashmiri Pandits met Guru Teg Bhadur on May, 25, 1675. This deputation consisted of 16 persons drawn from the entire valley. On hearing their tale of woe and suffering the great Guru said that this needed the sacrifice of a great man. His illustrious son Guru Govind Singh said to his father "Can there be any other greater men for this secrifice than your goodself". These words were prophetic.

Guru Teg Bhahadur assured these Pandits that he would go to Delhi and plead their case with the king emperor. Accordingly, this guru left for Delhi on July 11th, 1675, accompanied by Bhai Mati Dass, Bhai Sati Dass and Bhai Dyal Dass. The Guru along with his disciples was arrested on way to Delhi on 12th July, 1675. Faujdar of Sirhind arrested this party and detained them for about four months at Sirhind. It was in early November 1675 that they were taken to Delhi.

The Guru was subjected to all the cruel tortures. When he was brought before Emperor Aurangzeb he was asked to get converted or show some miracle. On his refusal to convert and on his explaining that he does not believe in miracles he was executed in Chandni Chowk in Delhi on 11 November 1675 along with his three companions. The Sikh historian Ratan Singh Bhangu in his book **"Pracheen Panth Prakash"**, movingly describes the death of this great Guru. The Chief Kazi taunted the Guru and asked him to exthibit some of the miraculous powers he was supposed to possess. Teg Bahadur wrote something on a piece of paper and tied it with a string round his neck. This he said would blunt the executors sword. When the gurus head was severed from his body, the piece of paper was opened. It read "Sis diya par Sir na diya (I give my head but not my faith). His body was taken away from the excecutors yard and cremated at Rikab Ganj which is now known as Gurudwara Rikab Ganj besides parliament house. His head

was taken to Anandpur when his son Guru Gobind Singh performed the final ceremony. Guru Gobind Singh composed the following verses as a mark of homage to his fathers martyrdom in his "**Bechitra Natak**".

"To protect their faith and to wure
their cast mark sacred threads,

Did he, in the dark age, perform the
supreme sacrifice,

To help the saintly he went to the
utmost limit,

He gave his head but never cried
in pain,

He suffered martyrdom for the sake
of his faith,

He lost his head but revealed not
his secret."

His martyrdom transformed the Sikhs from a pacifist sect to a martial race. Gurdwara Sis Ganj is the place where the Guru was confined in a cell till his execution. Gurdwara Rakab Ganj is the site of cremation of guru Teg Bahadur Singh's body which was stolen by jaita Ranghreta who set his hut on fire to cremate guru's body. He took the head to Anandpur where Guru Gobind Singh blessed him "Ranghereta guru ka beta".

The insane terrorist activities of some hot heads and paranoid minds amongs the Sikh community cannot obliterate the saga of sacrifices made by the Sikh gurus. India cannot forget the supreme sacrifice of our revered Sikh Gurus for protection of Dharma.

These sacrifices cannot be put in penumbra only because some lunatic has mortgaged itself to the enemies of the nation. Let the lives of these great gurus inspire our nation to sacrifice personal, party, community interests for the greatness and glory of our mother country which has given birth to these symbols of sacrifices.

SHORT STORY

ROOTS

Contd from previous issue ...

(Autar Krishen Rahabar)

Nathji was taken a back. He felt this decision to be somewhat premature and sudden, But it enabled him to realise the bitter truth to some extent. His whole body was filled with gruelling pain as if he had been bitten by a toad. He wondered where he would go with his wife and minor children.

Srikanth understood his predicament fully. He had served in the accounts department and not wasted his life. With an air of farsight, he said to Nathji, "I reliase your helplessness. Just think if all of us sell the house jointly it will fetch two lakhs but if each one of us goes no buyer will offer a penny more than twenty-five thousand. Nowadays no body can afford to live with an alien in the same house, especially when the entrance is common, the corridor is common, the staircase is common and even the walls of the rooms are common."

"That is correct," said Nathji with all modesty and regards. "Who knows my children will get settled. It is a matter of only some years. I shall have retired by then and I too shall follow them bag and baggage."

Srikanth replied, "That is true but don't think I shall last that long. Actually, it is not my life that matters. The fair name of Ram Kaul should not get besmeared. Again, if any member of the family leaves us in the lurch, what will you do?"

Nathji was stunned. He could not utter a word for quite sometime. Meanwhile, Srikanth got up, stretched his *pheran* and said, "Think it over at leisure. Both of you dicide what can be good for us and what will harm us. I shall leave day after tomorrow. You may write to me after a week or so. I have two buyers in view ; one is willing to purchase the whole house and the other is ready to pay fifty thousand for my share. Both of them are Muslims. I shall also write to my brother in Delhi askinghim what he proposes to do with his share."

After saying these words, Srikanth started walking to his room.

"Oh no don't go like that. Have your meals first," said Nathji mustering all his courage, "Please sit down and take your food. whatever has to happen connot be averted."

"Yes, whatever is destined will come surely," Srikanth agreed. But his head was reelling He regretted that today he had to do what he could never have imagined.

Nathji again requested him to sit down.

"No, I don't have appetite and I have headache too. I want to sleep," said Srikanth walking into his room. He closed the door, switched off the light and got into his bed. That same painting was revolving before his eyes. That tree sans roots, which had been torn off by saws big and small.

In his childhood Srikanth had heard that the Shankaracharya hill was a silent volcano that would erupt some day and spread its lava in the neighbourhood causing devastation all over. But the hill did not erupt all these fifty-nine years, though at times he had felt that lava was oozing out of it. Today, however, he was sure that the Shankaracharya hill had erupted fully, its lava was sprouting forth and the whole sky was filled with mist, clouds and smoke.

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He did not receive any letter today also, He throght that he would ask his son to send a telegram to Nathji. But how could he talk about Kashmir in the presence of his son and daughter-in-law ? Whenever he had tried to do so, they had assailed him like mad dogs, saying, "So far as we are concerned, you may burn down the property we have there."

Srikanth got up, somehow straggled up to the telegraph office and sent the following message :

"Worried. Wire welfare,...Srikanth."

Three more days passed. He spent the nights as if he was laying on pointed nails. Strange thoughts filled his mind.

"Woe is me : Hope they have not committed suicide. They will certainly ensure hell for Ram Kaul. I should not have taken such a decision. After my death, they could do as they liked."

A state like that of lunacy overtook him. He throught that if he did not receive a reply within a week or so he would write to his brother that he has changed his decision. His eyes were glued to the door and he constaltly throught about his brother. His heart was filled with deep anguish.

A telegraphic reply, brief and curt, came from Nathji. Srikanth was elatcd as if he had got all the world's wealth. The telegram said, "All well. Detailed letter posted five days ago."

However, he could not decide whether he should feel happy or sad He again fell into a hundred reveries. He could not guess what Nathji would have said in his letter. While he was still making surmises. the letter landed.

Srikanth took the envelope from the postman. He recognised the handwriting of Nathji. He was happy that his brother was still obedient to him. He loved him all the more for this But while opening the envelope his whole body trembled, his heart began palpitating fast and his eyesight waned. When he pulled the letter out of the cover, he at first felt that the paper was blank, unclear and empty. But that was not the case. The letter had been formally written.

Srikanth cleansed his glasses. First he could see only some image-like characters but then all words became cleariy decipherable. After a pause, he began reading each and every word slowly :

"Dear brother,

"Namaskar. May you live long :

"I perfectly understand the quandary you are in. I also realise that my brother, who brought me up like own son and taught me to think independently, must be right in his judgment. What he says must be both plausible and correct. But please think for a while as to where I shall go with my wife and minor children.

"Nevertheless, you may certainly dispose of your share to whomsoever you like. Why are you worried for me ? By the way, which community inhabits the locality in which I live ? With whom do I spend the day ? Who ferries me across the river ? Who removes the nightsoil from my house ? Who grows the flowers which I use for puja ? When I was born, who was my midwife? When I die, who will stoke the flames of my pyre ? "You should cease to worry about us. May God bless you :

"Your own .... Nathji."

Srikanth read the letter over and over again. His eyes turned blood-red. In a fit of rage he shouted, "Bloody fool : He has lost his senses."

He tore the letter into shareds and threw the pieces out of the window. He become very restless. His heart beat furiously. His mind was filled with apprehensions. The same painting began to dance in front of his eyes. Sometimes the snapped roots were soaring high and branches going down. At times the branches were rising skyward and roots going down. He felt as if the tree was about to crash .... it would fall any moment. His heart beat faster than ever and he fell down unconscious. After two hours he came to his own but his general condition was deteriorating.

After some days, his son-in-law having completed the formalities of sale, sent him the cheque. A letter accompanying it said that another cheque had been sent to Srikanth's brother in Delhi.

The letter also revealed that Nathji too had, only after one week, sold his share to the same person, Qadir Joo, who had brought their two shares. Nathji was now living in rented house.

. Srikanth's fading eyes instantly turned into two craters from which his hidden heat and melten lava began to gush forth.

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BOOK REVIEW —

Patiala : Indian Institute of Language Studies, by Onkar N. Koul (1987) PP XVI + 197 Price Rs. 90.00, US$ 18.00.

Spoken Kashmiri : A Language Course

Kashmiri, a major Indian language included in the 8th Schedule of the Constitution of India is spoken by 3,174,684 native speakers (census 1981) primarily in the Kashmir valley of the State of Jammu & Kashmir in India. Kashmir is neither the official language in its home state nor is given a significant role in eduction. It is taught as an optional subject in the 9th and 10th classes of high schools, as a subject in a few colleges at the under-graduate level, and at post-graduate level at the Uni versity of Kashmir for a diploma as will as master's degiee. It has a limited role in mass media. It does find place in regional language programmes in Radio. Kashmir and Srinagar Doordarshan. Currently, not a single daily newspaper is published in the language.

Despite its limited role in education in its home-State, there has been increasing interest in the learning of Kashmiri as a second language. Kashmlri is being taught as a second language at the Northern Regional Langage Centre (CIIL) Patiala since 1971, and includes the materials prepared by Handco (1971), Bhat (1982), Koul (1985, 1988) etc.

The book entitled **Spoken Kashmiri : A Language Course** is essentially a self-instructional course for learning Kashmiri as a foreign second language. The book contains an Indroduction, twenty lessons and an appendix presenting a list of classified vocabulary in Kashmiri. The introduction provides an overview of the Kashmiri language and its dialects as well as explains the overall structure of the book.

The lessons are structurally graded on the principle of simple to complex structures Each lesson usually contains one major structure alongwith related patterns. The lessons consist of text, mostly in the from of dialogues, followe by drills, exercises, list of vocabulary and notes on grammar.

Texts in all the lessons are written in Roman script, using the roman letters according to the transcription chart given in the beginning of the book. The text is easy to read with reference to the transcription chart. Texts of lessons are provided with equivalent English translation. As cautioned by the author, these English translations have no one to correspondence with Kashmiri either structually or stylistically. Translations are meant to convey general meaning.

The author has used different types of substitution, transformation and response drills in each lesson. They are helpfull for the oral practice of the structures and patterns introduced in each lesson. Drills are followed by several types of exercises like using of suitable words, completion of incomplete sentences, answering of questions, using of new lexical items and phrases in sentences etc. Drills and exercises are designed with a view for building learners' linguistic competance in the language systematically. Exercises are followed by the listing of new vocabulary items introduced in the lesson. These lexical items are explained using minimum technical. Terms No special linguistic background is required in following the notes on grammar. A list of classified vocabulary in Kashmiri appear as the appendix of the book The vocabulary is classified under nouns, verbs, adverbs, conjuctions and postpositions. Nouns are sematically sub-classified in fifteen subsections and numerals in three.

Keeping in view limited number of available instructional materials for teaching Kashmiri as second/foreign language, the book under review is welcome addition. It has its limitations as well. It introduces only the major structures of the language using limited text. As the title indicates, it aims at introducing only spoken language using roman script. The author does not introduce Kashmiri script. Had he done so, it would have certainly increased the usefullness of the book.

It is hoped that the book as a self-instructional course will be of help in learning the spoken Kashmiri, with the help of a native speaker or recorded lessons available with the publishers.

The overall get up of the book appears good but the book is not free from printing mistakes, especially in the text, are very bad for a language course, as they can casily mislead the user of the book.

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Dr. Narinder K. Dulai Principal
Nothern Regional Language Centre
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WHY TRADITIONS

— D. N. Dhar

Pages of man's history would have been brighter had so much blood not been spilt in the protection of "our own culture". Culture for our purpose means intellectual development expressed by unconscious growth of habits, traits, taste; in fact refinement in general influenced by many phenomena including climate. Multiplicity of bee or bacterias is their culture, but for man it means multiplicity and very much more. When culture becomes a heritage expressed through the entire state of a people's art, to which progreseive among them keep on adding till it shapes as a treasure, its value becomes a national possession to be defended against encroachment and alien influence. Time also sorts out for national cultures. Life among people keeps up with the charge and fashions it according to the needs of changing social values and of arts. This process makes for and builds traditions. Maturity of cultures means that it is something that has to be looked after and be proud of for the image it helps to project beyound the frontiers of one's own country. Having acquired this status, tradition helps to build a whole civilsation to receive a meaning and a purpose; architecture being among the five fine arts expressive of a people's culture and an evidence of a heritage, needs its votaries. For architects, traditions become springs from where to drink for inpiration and helps them to add to and be instrumental in creating this heritage. Whatever technological progress or change in society's outlook on life and affairs generally, the attitude towards art changes (in itself a sign of progress) with cultural advancement. Importance of traditions as something living and their uptodateness as expression of scientific outlook of a community is vital as it presupposes powers to discriminate. Stagnant they become prejudices. Only people with a dead soul will act and talk in terms of turning their back to traditions. Coming into being of fresh chapters in traditions is an unconscious journey: taken in the name of refinement if they have to endure. With cultured individuals and matured nations, respect for tradition is a sign for advance made in arts. Disregard for it means decay of the spirit; to that end there is enough historical evidence.

—Courtesy : KASMIR (Canada)

Letters to Editor

KASHMIR BHAWAN FOR CALCUTTA

Dear Editor,

Forgive me for encroaching on your valuable time, but this is important for all of us and must reach respected Baradari Members.

Ever since Kashmir Sabha (calcutta) was formed, it had been cherished desire of all to have a place of our own for our meetings, and for providing whatever service possible to Baradari in particular and others in general. Presently whenever we have a function to hold...the first step we have to take is to locate a place, check its availability and book it as per timing they offer.

Our founding fathers had bought a place in Sonarpur, but unfortunately it proved to be too far off. It did not develop even in a span of two decades; we had enormous difficulty to dispose it off.

We were in touch with Government of West Bengal for allotment of a plot of land in a more approachable area and we have been allotted a 4-cottah plot of land in Salt Lake at a concessional price of little over Rs. 80,000. We have since taken possession of the plot. We have formed KASHMIR SABHA TRUST, registered it with authorities and obtained exemption for it under section 80 G of Income Tax Act, 1961. Kashmir Sabha is the founder of the Trust and construction of proposed Kashmir Sabha Bhawan in Salt Lake will be done by the Trust. You will appreciate it is much better to have properties meant for service to the community under a Trust rather than under Association.

What we wish to do with the plot is to construct a 3-storied building on it. Ground floor is proposed to be sublet in order to make the property self-financing and in order to generate some funds for the Trust to enable it to fulfil its other programmes.

Cost of total construction as per present estimates is going to be roughly Rs. 12 lakhs. Obviously, we cannot take up whole construction in one go for lack of funds, but we can take it up in phases ..

We require funds and look up to Baradari Members for their personal contribution as also contributions from their Company and from the Charitable Trusts that may be known to Them All contributions will be exempt under section 80G of I.T. Act. and Trust will issue suitable Receipts/Certificates to donors to that effect.

The building when complete is likely to have a library, a dispensary with unrestricted access to all, and a few rooms to provide temporary shelter to those in need of it.

Having said my piece, I now look forward to your positive response. Let this dream of Calcatta Kashmiri Baradari become a reality. Let us do something for ourselves and for those who will follow. us.

With kindest regards,

yours Sincerely

P. L. Dhar

(President Kashmiri Sabha Calcutta)

N. D. 98 Block 'E'
New Alipore
Calcutta-700053

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KASHMIR PANDIT SURNAMES

Dear Editor,

I have read with interest the list of different Kashmiri Pandit Surnames in one of the issues of *Samachar*. Mr. Tikku had really done an appreciable job.

I would feel pleased if you add below mentioned K. P. Surnames to the list.

1. BRETH
2. GANHAR
3. KHAH
4. MAKROO
5. PARTAZI

Yours

SUNIL K. NAGARI

Nai Sarak, Srinagar.

Dear Editor,

Pandit K. N. Tikku in his 'Kashmiri Pandit Surnames has mentioned most of them except the following :-

Hazari, Masaldan, Kochak,
Harkauli Kanwayon, Hangal,
Wanganoo. Zebu,
Tankha, Sharga,

May I suggesh your esteemed magazine devotes a Page to our yong & enterpresing entreprennuars. abroad and in the Country, So that our youth can follow their shining example. Their address and telephone No's. should be given, so that they can be contacted by our prospective entreprennuars

Yours

Brigadiers R. N. Madan (Retd.)

President A I K S

x x x

Dear Shri Jotshi Jee

Sahib Satami is an important festival of Kashmiri Hindu's. All most all Kashmiris Celeberate it.

Your Panching for the year 1988-89 does not include its celebrations dates on page 188-89 or on the page of the month

when it falls. You have been neglecting it for the reasons best known to you.

Please regret the mistake and see that the panchang for 89-90 includes the dates-Main shradha Kambri Pach shradha.

Shri Prem nath Jotshi
Vajeswar Jotshi office
Table Tiloo Jammu Tawi

I wonder, how a learned personality like you forgot to mention the dates ?

yours

T. N. Dhar Sector-8
Honse No. 358
8/353 Malviya Nagar,
Jaipur-302017

FROM & FOR THE YOUNG

My Wealth

My friend not enemy, my so called friend, Expressed his sympathy, together with repentance. You save not a penny, what ever you earn you spend, Look to others who have fat balance in the banks.

I laughed at him as he laughed at me, The wealth that I have he never could see. Wealth in toil, tolerence, peace, patience I see. Land, gold, mansions, gems my wealth could never be.

When I spend some money that I my self have earned, Some feel much pain, which I fail to learn. I care not I mind not how others earn, Yet some coment that I known not how to earn.

When I part with my money, they part with thier peace, Others make lot of fuss, yet I don't loose my peace. When I give little money to some charitable trust, My

friends and relations with all their anger burst.

I have no money to put in lockers and shelves, My wealth are my books dressed In my shelves. I care not for all the wealth that others possess, I am wealthy and contended, my wealth none can assess.

When I find a poor face with tears wet, I try to make him smile and true wealth thier I get. When I offer a friend some dishes of his like, I find much pleasure such strange are my likes.

When I find some one hungry and I share my bread, Me find taste of most delicious dishes everted. I like not, I love not a person who is greedy, I go all out of my way to help one who is needy.

To me my neighbour's son is loving like my sonny, His daughter to me is sweeter than baby honey. On the stage of this world to dance with my money, To others it may be graceful, to me it looks funny.

I am shrude, I am cunning, I am selfish most, My wealth can't be stolen by a devil or a ghost. All will leave every wealth, when they will depart fast, I will have all my earnings, when I will breath my last.

Virendera Nath Gurtoo.

FACES :

Faces, Faces, Faces all around you are faces of all kinds of races, Some Beautiful and yet not impressionable, Some Ugly but attractive, Some masked with a superfluous veil, Some unwantingly reflecting unsaid mysery, Some possesing the weapon of innocance, Some a unique dignity & austerity, Some with a flower like Pelicacy and embarance, Some faces are amiable & mischievous, A face is ultimately nothing but a reflection of yonr innermost feelings, thoughts, qualities & sensations Since these can not be flawless.

No face can ever be immaculate. So my brother, no face is ugly, no face perfect for beauty can never be skin deep.

Babita Mam

ALL INDIA KASHMIRI SAMAJ (AIKS)

News Letter January February-1989

ACTIVITIES OF DIFFERENT SAMITIES SABHAS

All the affilitated units are requested to make their units still more active and vibrant on all fronts. Kashmiri Biradari at all places in India and abroad must develop a Socio-cultural integration, Complete cohesion amongst themselves and perfect unity in thought and action. Leadership at different places must give a positive lead in this direction. we would appreciate if all the units keep AIKS Head quarters informed about their activities and programmes So that these are published in Bahar-e-Kashmir/Koshur Samachar.

Affiliation/Membership fees

In terms of clause iV of the AIKS Constitution, affiliation fees from the affiliated units of AIKS is to be paid latest by 15th February each year, All the units are therefore requested to semit the affiliation fees by A/c Payees draft favouring 'All India Kashmiri Samaj, Payable at New Delhi and the same be sent to General Secretary AIKS, Kashmir Bhawan, Amar Colony, Lajpat Nagar, New Delhi-110024.

Accounts of AIKS

A draft for Rs. 5749.52 was received last month from previous executive at Bombay and this amount has been deposited in our account at New Delhi. Mean while we have also received the Income & Expenditure statements Covering the peroid 1-1-1986 to 28-12-1988. The Same will be got audited and balance sheet up to 31-3-1989 finialised thereafter.

Financial Assistanca

An amount of Rs. 1000 was donated to Master Arun Dhar son of pt G. L. Dhar R/o Rawal pura Housing Colony, Sanat Nagar, Srinagar Kashmir Master Arun, aged 13 years, is Suffering from irreversible Kidney demage and needs to be taken to Bombay for

Kidney transplant. An appeal was received from G.L. Dhar (RRL, Srinagar) Through Dr. T.N Kaul. We appeal to all our affiliated units and to members of Biradari to send donations to Master Arun Dhar, C/o State Bank of India, Donation A/c P-31, Barzulla Industrial Estate, Sanat nagar, Srinagar.

Liason

President AIKS met the following members of the Biradari and had useful discussions with them is general and also regarding the affliation of various units to AIKS. In this regard he also called on Smt Rani Bhan formerely President Kashmir Association, Lahore

—Justice P. N. Bakshi (Ex-President AIKS)

—Mrs. Ham Madan (Vice-President AIKS)

—Dr. T. N. Kaul

—Pt. D. K. Kachru (President Kecss)

—Pt. B. L. Kaul (chaman)

—Dr. P. L. Kantru (President, Kashmiri Samiti, Delhi)

—Pt. M.M. Kaul

—Pt. R. K. wali (Udaipur)

—Pt. S. K. Raina (Canada)

—Prof J. P. Raina (Madras)

—Pt. Autar Kachroo

News from affiliated units

Chandigarh

Kashmiri Sahayak Sabha has done excellent work in Construction 'Kashmir Bhawn' at chandigarh. The Sabha has also produced an absorbingly intersting volume of Sunderwani' magazine. AIKS extends Congratulations to President, other Exceutive members of the Sabha and to all Biradari members at chandigarh.

Bombay :

Pt. A. K. Munshi has since been elected as President of Kashmiri Pandit Associatien at Bombay and in his Ex-officio capacity, he is also one of the Vice-Presidents of all India Kashmiri Samaj. Kashmiri Pandit Association Bombay has been bringing out Milstar, containing very thought provoking ideas for the benefit of the Biradari Our felicitations to Pt A.K. munshi, his team of Executive members and to all the Biradari at Bombay.

AGRA

Pt. C.M.N. Kunzru has been elected as the new President of Kashmiri

Samaj at Agra. He is also the Vice-President of AIKS. We look forward to his continued advice, support and participation, for the well being of our Biradari all over.

Dharadun

Kashmiri Sabha at Dehradun brings out a publication '*Harmukh*' which among other things, promotes learning of Kashmiri dialect language. If one studies all the seven lessons already published, one should be able to learn a bit of the language.

KOA - USA

Pt. Jagbushan Kaul is the new President and Pandit K. L. Kaul is the new Secretary of Kashmiri Overseas Association, USA. Our felicitations to them both and also to all the Executive members of KOA in USA.

Felicitations :

AIKS extends and reciprocates greetings and best wishes to all the members of the Biradari throught India.

APPEAL

The donations to the Kashmiri Samiti have been exempted u/s 80-G of Income Tax Act vide exemption certificate issued by the commissioner of Income Tax Delhi VI vide No CIT-VI (TE(33/65/1376 dated 26-12-1988. The exemption is valid for the period 1988-1990.

All the patrons, members and well wishers of the Samiti and members of the Biradari are requested to donate liberally to the Samiti. The donors will be entitled to deduction of the amount donated as per law and will get the requiste relief under the Income Tax Act.

KASHMIRI SAMITI, DELHI

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WORLD KASHMIRI DIRECTORY

Last date for receipt of the Directory informaton form has been fixed for 15-2-89 From 1st March 89. onwards the Printing of this Directory will Start and this job is going to cost good deal of money.

If the Photographs of the places are to be in Colour then the Printing Cost will go up further. 20 places have been selected and photographs of the following places are not available with us., Any one in possession of these photographs may Kindly Supply a detailed and clear Copy of the Same for our use.

1. Anantnag 2. Gautamnag 2. Lok Bhawan 4. Mattan 5. Poshkar NAG 6. Varinag. 7. SHARDA (IN PAKISTAN OCCUPIED KASHMIR)

We would have liked to Avoid Insertion of Advertisement in this kind work But then we must have Sponsors or Sufficent number of donors to foot the bill. It all depends on the Active Co-operation and positive Response that we get from you and all other members of the Biradari that well see us through the finnancial Constrains that we are in. Please help us to make it a proud possession in our homes.

Your donations or advertisements may kindly be forwarded to [''KASHMIRI SAMITI DIRECTORY Fund]'' at your earlist

B. L. Kaul (Chaman)
Conveneer

PRESS NOTE

THE WEEKLY MARTAND-PUBLICATION SUSPENDED

The Martand Paper Trust was constituted by Dr. S.N. Peshin as authorised by a mandate from the General Council of the Community in its Convention held in 1982, Following a follow-up decision taken by the Working Committee of the A. S. K. P. Confernace in the light of the resolution adopted, Dr. Peshin was authorised to form the Martand Paper Trust. Accordingly Dr. Peshin took steps to have a properly Registered Trust constituted in July-August, 1986. Later in July 1987, S. N. Gadroo on his request was appointed to assist the Editiorial staff and publication of the paper. Mr. Gadroo offered to work without any salary for some time till the Martend Paper Trust consolidated its financel base. This position continued till May 1988, when suddenly without any formal notice to any office bearer of the Trust, Mr. Gadroo stopped stopped functioning. It has to be noted that Mr. Gadroo then not only failed to clear the accounts of the sums advanced to him by Dr. Peshin and the amounts he had collected from various sources for the Trust but that when he deserted his post, he illegally carried away all the records lying at the press where the paper was being printed. When Mr. Gadroo was called to a meeting of the Trust in July 1988, he was assured that his claims and grievances would be considered provided he returned all the records and submitted a full account of all the sums collected. Since Mr. Gadroo failed to comply with this direction, the Martand Trust were constrained to report the matter to the Police. In the meanwhile Mr. Gadroo appeared to have deposited the pilfered records at the office of the A.S.K, P.C. at Shital Nath, from where these were seized by the Police. It may be recalled that Dr. Peshin laid down his office as President A.S.K.P.C. in August 1987 following the election to this office of Mr. Amar Nath Vaishnavi. It is highly regretable that Mr. Vaishnavi, instead of using his position to have the tangles sorted out, has lined up with Mr. Gadroo in the latter's actions in obstrusting the functioning of the Martand Trust. This case is now before the Court. The A.S.K.P.C President went so low that a complaint was lodged with court that Dr. Penshin and Sh. Mirakhur have removed the ASKPC records from Shitalnath and that the residences of Dr. Peshin and Sh. Mirakhur were searched but nothing was recovered.

It may be recalled that Martand Weekly Paper was being printed by us for last half a decade at our Press-Arpana Printing Press, situated in Shivalaya Mandir Complex, Chota Bazar, Srinagar. Unfortunately on November 25, 1988, a gang of hoodlums led by one Kashi Nath Dulu and Maharaj Puri raided our press and forcibly evicted the Editer, Mr. P. N. Mirakhur, and the prees staff from the premises. In this hige-handed onslaught Mr Mirakhur received injuries on his right leg and the Dulo Puri gang locked the press and the premises Consequently the Trust had to suspend the publication of the paper from November-25 1988.

The blame for the tangles noted above caw by no stretch of imagination be laid on the shoulders of the Martand Paper Trust and we assure all our readers and sympathsers that attempts are on to have the publication of the paper resumed. This Press note is being issued to acquaint the Biradari with all the facts realating the present calamity.

Srinagar
Dated 25-12-1981
(Sh. P.N. Mirakhur)
Editor The Weekly Martand

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Appoiments/Promotions

— Mr. Kiran Kalla Son of Dr. Badri Nath Kalla has recently joined Scentific Instruments Co. as a Sales Executive As a Sports enthusiasl, he has been regularly presenting Sports Programme on T.V. & Radio.

— Mr. D. N. Pandit has taken over as General Manager Corporate Banking Centre, State Bank of India New Delhi. He has taken residence at 1/2, Aditi Apartments, Janakpuri, New Delhi.

— Mrr A. K. Kachroo has been promoted to the post of Documentation officer (Statstical) in the Ministry of Human Resourees Development, 'Deptt. of Education' 'Government of India' in the gazetted Cadre. His residential address is B - 110, Sarvodyia Enclave, New Delhi-27.

— Mr. V. K Kaul, IPS has been promoted to the rank of Director General of Police and posted as DG (R & D) at N. Delhi.

— Mr. Shamit Khchroo S/o Prof. Brij B. Kachroo & Dr. Yamuna Kachroo of urbana was one of the Ten young Scietists Selected nationally to travel to India and Hong Kong The visit was Sponsered by the Centre for Excellence in Eduction and the united Stats information Agency. Shamit is a Sephemore at Harvard University where he was the recipient of a Detur Prize for the distiguished academic Performance.

— Mr. Jag Bushan Kaul, President, KOA, USA, has received the 'Managerial Excellence Award' of the American Society of Engineers from India at their 1988 national Convention.

— Mr. Deepak Thassu Senior Research Fellow, Deptt. of Pharmaceutical Sciences, Universty of Sagar, presented a Reserach Paper at the 40th Indian Pharmaceutical Congress held at Calcutta in the month of December 1988. Earlier Mr. Thassu has also presented Scientific Papers at International Conferences held at Sangapore and Jakarta. Mr. Thassu has aso been elected President of Madya pradesh branch, of All India Pharmacy Students Association.

— Mr. B. L. Kaul, Senior Aerodro nme officer has been transferred from Bombay to CATC, Bamr. nli, Allahabad (UP) on the same post.

Articales / Write up / information / Solicited Koushur Samachar world like to cover in feture widely the hepennings in and about the three regions of the State i.e. Jammu, Kashmir and Ladakh For this Purpse, our readers authors and other well wishers are requested to contribute their articles on all aspects of the concerned regions for the favour of publication in the Jaurnal

Shri J. N. Mattoo, Principal, Campus School, I. I T. Kanpur, Commonwealth Award (CASTME), bestowed upon him in a Special ceremony at the Commonwealh Foundation Headquarters in London. The British Council had Scheduled a fortnight, programme for Mr. Mattoo and other international Awardees,

Shri Mattoo has develeped many interesting and educative teaching Aids and initiated Plans which have been recognised in forums, National and International.

— Food Festrval & Handcrafts Exlibition. a

A Food festival and Handicrafts Exhibition was oraganised by Kashmeri Samiti Delhi from 13 to 22 nd January 89. This Exhibition was inaugrated by the Honurable Rafaque Alam, Minister of state for textiles on January 13, 1989 at 6 P. M.

-- **Regarding Trekhing**

Trekking (youth exchange Programme) was postponed as there were suggestions that due to the Severe cold it should be postponed by few a weeks. The next date will be announced Soon those who are interested should Contact Samiti office on working days between 2 P.M. -To- 9- P. M.

— **News from Kashmiri Samiti Condalence meeting :**

Samiti had a Condalence meeting on January 12, 1989 to mourn the death of Mr Motilal Misri, a noted freedom fighter Political worker and a Journalist Rich tributes were paid to the memory of late Misri Sahib the Meeting was presided over by Shri G.R. Santosh. These who Spoke were S/o D.N. Kaul, Nand Lal Dhar, B. K. Kaul; R.K. Braru, M. L. Jailkhan, Madan Ji Handoo and J.N. Dhar.

CHANGE OF ADDRESS

— Mr. Kishore Raina from M-64, Kalkaji to 4, Vikram Vihar Extension Lajpat Nagar IV New Delhi-24.

— Mr. Ashok Sapru from House No. 794 Sector 7-C Faridabad (Haryana) to House Number 837 Sector 7-C Faridabad (Haryana) Pin-121006.

— Mr. N.N. Shalla from 104/15, Sect. I Saket, New Delhr-17 to 130/D-15 Sector-7 Rohini Delhi-110034.

PANIGRAHI

— RUCHIRA d/o Mrs. & Mr. R. P. Singh with SANJIV S/o Mrs & Mr. K.K. Dhar on Sunday January 29. 1989 at Senior Police officers Mess, Bailey Road, Patna.

— AMITA d/o Mrs & Mr M.L. Tickoo with AJAY S/o Mrs & Mr G.L. Aima on wednesday Jan. 25, 1989 at Janakpuri, New Delhi.

— PROMILA d/o Mrs & Mr M.L. Tikoo with SUSHIL S/o Mrs & Mr S. K. Qazi on Dec. 14, 1988 at 128, South Avenue. M.P. Flats, New Delhi.

— INDIRA d/o Mrs Dulari and Mr. Makhan Lal with RISHI S/o Dr & Mrs Madan Mohan on December 25, 1988 at Ashoka Hotel, chanakya puri, New Delhi.

— USHA d/o Mrs & Mr Moti Lal wali (Roshanara Road, Delhi) with KULDEEP d/o Sh. R. N. Kachroo (105/7, M.P. Road, Sector I) on Dec. 30, 1988 at New Delhi.

— GIRJA d/o Mrs Santosh & Mr Soom Nath Bhat with PRADEEP S/o Mrs Shanta & Mr Rupender wattal on Dec. 5, 1988 at Gwalior.

— SNEH d/o Late Triloki Nath Kak with SATISH S/o Mrs Santosh & Mr Som Nath Bhat on Nov. 30, 1988 at New Delhi.

— Sweety d/o Mrs. & Mr. O. P. Ganjoo with KULDEEP S/o Mrs & Mr T. N. Chogtu on November 30, 1988 at Jammu.

— SHASHI d/o Mr O. P. Sharma with RAKESH S/o Mr Bansi Lal Razdan (E-224, West Patel Nagar, New Delhi) on December, 4, 1988 at New Delhi.

Obituary

— Mrs Rukhmani Devi mother of Mr Somnath Raina and Mr Rattan Lal Raina (D/32, Pamposh Enlcave) left for her heavenly abode in Jammu on December 11. 1988 .

— Mrs. Krishna Kaul wife of Mr. B.K. Kaul (C-9, Pamposh Enclave New Delhi) Passed away after a brief illness on January 13, 1989.

— Death occurred of Mr. Brij Krishan Kaul S/o Late J. N Kaul and Master Chetan Maiyan S/o Mr Chaman Lal Maiyan when they met a disastrous accident on January 1, 1989 at village SAKTA CHAR near, Kathua, Jammu. They were taking to Srinagar the mortal remains of Mr. Jagar Nath Kaul Dullu (302 Narsing Garh, Srinagar) who died in Delhi in the Last week of December. Mr N. A. Anjum Superintendent police Kathua. rendered every Possible help in managing the care, transport and other immidiate facility to the persons involved in this tragedy

— Mrs Leelavati Kaul left for her heavenly abode on Dec. 13, 1988. The deceased was the mother of Pushkar Nath Kaul, Chairman SHRI PUSHKARA SWAMI SEWA ASHRAM, Kani Kandal Srinagar.

MATRIMONIAL

Match for a KP girl 27/ 165 having excellent feartures , M . S c ; M . Phil ; (Zoology) beautiful, good natured, fair complexion well versed in domestic chores, cultured Kashmiri speaking . well placed family. Please corrospond through K S/ Mat Box No 1804/914

A well qualified & well settled K.P match age group around 33 — 35 for an accoamplished K.P. girl ,slim, 154 Graduate & Public school educated . Employed as an Executive in private firm in New Delhi. Drawing handsome salary . Boy may be settled anywhere . Please send details and tekni through K S Mat Box No 1805 /915

Wanted suitable match for a KP boy 32/173 , employed as Stores/Purchase Officer with a reputed Pvt. Ltd. concern (Group of Companies) in Delhi drawing Rs. 2000/PM+perks, with bright future

prospects. Apply KS/Mat Box No.......... 1806/916

Alliance invlted for KP girl 29/160/Psst Graduate, Govt. Service, issueless widow from respected family. Apply immediately with full particulars through KS/Mat Box No 1807/917

Wanted a suitable KP girl for our only son, B S./Chartered Accountant/28/176 working as Accounts Manager in a public sector undertaking in Delhi. Parents owning a flat, well settled in South Delhi. Girls' merits only consideration. Please correspond with Tekni and Bio-Data though KS/Mat Box No 1808/918

Most beautiful Kashmiri Bride for Bacholer Mehta boy, most beautiful, 36/172/ M.E. (Engineer) Govt: Service (Chicago)/ 5000/-American Citizen, visiting India shortly, early marriage Contact Mehta at 715/22A, Chandigarh (Phone-45530).

Matrimonial proposals invited for Delhi based KP family's two boys : 1) 30/166/ B. Com/Hotel Management, working in 5-Star Hotel (G O.I.), drawing four figure salary, 2) 28/166/Electronic Engineer (Dip)/Sales & Marketing Management, working with a highly reputed Pvt. concern in Delhi as Sales Officer and running his own business, Income good four figures. Good naturned working girls preferred. Please correspond through KS/Mat Box No 1809/920

Suitable qualified, preferably Delhi based, working match for a handsome KP boy, M. Sc; M. Phil; P. hd; 30/180, Senior Class I Officer at Delhi, belonging to a close knit respectable family, Delhi based. Early marriage. Correspond through KS/Mat Box No 1810/921

Suitable Delhi based K.P match above 30 for a KP girl/160/Slim/Kashmiri speaking well verced in demostic chores, Govt ; Employee, Graduate, Library Sc; Diploma (Public Relations/Journalism)), M.A. (P) Public Adminstration. Please correspond with details and Takni through KS/ Mat Box No 1811/922

Wanted a suitable match for handsome KP girl/30/150/M.A. (Hindi) S.A S/Junior Accounts Officer in AIR, New Delhi, drawing above Rs. 2600/- Correspond directly with Smt. Rama Dhar, 1406, Timarpur, Delhi-7.

Wanted a suitable match for fair, beautiful, homely KP girl, 24/168, belonging to a respectable family. The girl working as Lecturer, holding M. Sc; M. Phil. Ist Class Degree in Physics ,Registered for Doctoral Degree. Please correspond through KS/Mat Box No ....1812/1924.

Wanted a beautifull, educated match for handsome KP boy 28/175/4000, working as Medical Representative With a multi nationai company. No demands write to KS. Mat Box No: 1813/225

Suitable preferably Pharmacist Kashmiri Girl for a well established handsome KP boy, 24/175/B. Pharm (UK), belonging to a professional Kashmiri Family settled in London. Correspond through KS/Mat Box No ....1814/926.

Matrimonial proposal with Takni invited from parents of handsome and tall, highly prefessionals-(Engineers/MBA's/Scientials) KP young man ,in the age group of 31-35 years. Working in USA or anywhere in India for a professionally qualified Kashmiri Speaking girl. Please contact will full particulars through KS/Mat Box No 1815/927

Wanted a suitable match for a Delhi based KP girl professionally qualified, 27/158/4700 working as Senior Executive in Central Govt : Undertaking. Early marriage. Takni/other details first instance. Please correspond through KS/Mat Box No 1816/928

Wanted pretty, talented girl preferably Delhi based, Engineer/Architect/M. Sc/Computer-Electronics/Doctor for smart handsome KP boy 27/170, B.E (Civil), boy working as Design Engineer with reputed Delhi Consultants. Boy recently returned from abroad. Status family, Settled in Delhi. Please correspond through KS/Mat Box No.........1817/929

wanted a fairly tall well qualified, well settled. suitable match in the age group of+30 for a smart, slim and beautiful girl,169/Double M.A. in Service Minimum height of the boy should be 173 and preferably more. Correspond with Takni and self contained Bio-Data through KS/Mat Box No ....1818/930.

Matrimonial proposals invited by a well placed K.P family for their professionally qualified girl 31/M.A; B. Ed.; Engineer Doctor/Bank officer/CA, Preferred Early marriage. Please Correspond through KS/Mat/Box No 1819/931

भविष्यवाणी करना

-प्रो. चमनलाल सप्रू

जी हां; सचमुच भविष्यवाणी करना एक कला हैं । श्रीमद्‌भागवत में वर्णित है कि भगवान श्रीकृष्ण ने अपने गुरू से चौंसठ कलाएं सीखी थीं । आप मानें या न मानें मैं तो यह कहूंगा कि सब कलाओं में उत्तम भविष्यवाणी करना हैं । आज के तथाकथित वैज्ञानिक युग में अथवा हमारे सेक्यूलर-राज्यतन्त्र में भले ही कुछ विशेषज्ञ इस कला को दकियानूसी मानें । लेकिन यह एक सत्य हैं कि आज के युग में इस कला के दीवाने जितने अधिक हैं उतने शायद इससे पहले कभी नहीं थें ।

आकाश-वाणी और भविष्य-वाणी परस्पर अन्यो-याश्रित हैं । कोई आकाश-वाणी के सभी कार्यक्रम सुने या न सुने लेकिन कश्मीर जैसे अलौकिक भूखण्ड के लोग आकाशवाणी की मौसम-संबंधी भविष्य-वाणी सुनने से नहीं चूकते ! क्योंकि लोगों के 'मूड़' और मौसम के 'मूड़' बदलने में देर नहीं लगती ।

मौसम संबंधी भविष्य-वाणी किस कलात्मक ढंग से प्रसारित होती हैं, इसकी दाद दिये बिना नहीं रहा जा सकता । भविष्य-वाणी कें लिए कोई भला गारण्टी कैसे दे! गलत भविष्य-वाणी प्रसारित करने के लिए मौसम-विभाग क्या भला अदालत में सफाई देने के लिए तैयार हो सकता हैं । इसलिए बड़ी 'डिप्लोमैटिक' भाषा में भविष्य-वाणी प्रसारित करवाई जाती हैं । जैसे-''दूर-दूर तक छींटे पड़ने की सम्भावना, कहीं-कहीं गरज-चमकं के साथ बारिश पड़ने का इम्कान'' आदि-आदि ।

अखबार की अधिक से अधिक बिक्री करना एक कला हैं । लेकिन उनकी बिक्री कराने में भविष्य-वाणी की कला वाला 'कालम' 'बूस्टर' का काम करता हैं । भला कौन सा ऐसा अखबार हैं जिसमें दैनिक अथवा साप्ताहिक भविष्य-वाणी वाला कालम नहीं छपता हैं । इस कालम की कलात्मकता बस इसी बात में छिपी हैं कि कौन अखबार कितनी 'डिप्लोमैटिक शैली' में भविष्य-वाणी छापता हैं । एक प्रतिष्ठित हिन्दी दैनिक का साप्ताहिक भविष्य-वाणी वाला कालम 'कुम्भ राशि वालों के लिए लिखता हैं-'आगामी सप्ताह में आर्थिक लाभ । (याद रखिये अगले सप्ताह में वेतन प्राप्त करने का दिन भी पड़ता है) लेकिन आय से अधिक व्यय होने की सम्भावना (हां, व्यय तो अधिक होना हैं-क्योंकि आज की महंगाई के जमाने में भला किसकी 'आय' अनुपात के हिसाब से 'व्यय' से अधिक है? आगे चलकर कुम्भ राशि के लिए भविष्य-वाणी में लिखा हैं-''इस सप्ताह के अन्त में शत्रुओं से होशियार रहे!'' अरे भई आज शत्रु-भय किसको नहीं हैं । अमरीका को रूस से, ईरान को इराक से, धनवान को निर्धन से, लालाजी को नौकर से, मतलब पग-पग पर प्रत्येक व्यक्ति को शत्रु दिखाई देते हैं तो मात्र कुम्भ राशि वालों

के लिए यह भय क्यों हैं और यह भी सप्ताह के अन्त में क्यों? मतलब यह कि कलात्मक ढंग से भविष्य-वाणी करने वाले महापण्डित ने अपने 'कालम' के पाठकों के लिए पढ़ने का मसाला पेश किया हैं। अखबार की बिक्री, पाठक का मनोरंजन तो हुआ ही लेकिन भविष्य-वाणी लिखने वाले पण्डित ने कलात्मक ढंग से अपना पारिश्रमिक ऐंठ लिया।

मनुष्य जन्मजात महत्वकांक्षी प्राणी हैं। कभी वहीं Over-Night लखपति (आज के संदर्भ में करोड़पति) बनना चाहता हैं। इलेक्शन में जीतकर मिनिस्टर बनना चाहता हैं या फिर बम्बई में जाकर 'फिल्म स्टार' बनना चाहता हैं। इस महत्वकांक्षी रूपी सोने पर सुहागे का काम भविष्य वाणी ही करती हैं। यह आपको किसी प्रतिष्ठित ज्योतिषी जी के कार्यालय पर जाने का सौभाग्य मिला हो तो आप देखेंगे कि वहां आगन्तुकों में सबसे अधिक संख्या महिला वर्ग की अथवा राजनैतिक व्यक्तियों अथवा कारोबारी व्यक्तियों की होगी। इन्हीं तीन वर्गों में भविष्य-वाणी करने वालों की दुकान चमकती हैं। इस जाल में उपर्युक्त वर्ग के व्यक्तियों के फंसने का स्पष्ट कारण हैं। भविष्य-वाणी एक Sugar coated झूठ हैं। इस कला के साथ एक और वर्ग का धंधा भी खूब पनपता हैं वह हैं 'जिवेलरों' का। क्योंकि प्रायः भविष्य-वाणी करने वाले उपाय के तौर पर कौई-न-कोई रत्न पहनने के लिए जरूर सुझाते हैं और उसके लिए जौहरी का सहारा लेना आवश्यक होता हैं।

अभी पिछले दिनों एक ऐसे नेता से भेंट हुई जिनके दोनों हाथों में दस अंगूठियां पहनी हुई हैं। नाना प्रकार के रत्नों से जड़े हुए अनेक धातुओं से बनी हुई अंगूठियां उनकी उंगलियों में पहनी हुई थीं। उनके निर्वाचन क्षेत्र के एक साहित्यकार मित्र ने बताया कि नेताजी अब तक जितने भी इलैक्शन हुए उतनी बार प्रत्याशी बनकर चुनाव मैदान में खड़े हुए। कश्मीर से कन्या कुमारी तक जितने भी प्रसिद्ध ज्योतिषी हैं, उनसे परामर्श लेकर सभी प्रकार के रत्नों की अंगूठियां पहन रखी हैं। लेकिन तुर्रा यह हैं कि वह किसी भी चुनाव में जीते नहीं हैं। लेकिन इसका मतलब हरगिज यह नहीं कि वह उम्मीद छोड़कर बैठे हैं। वह तो Try again के सुनहरी उसूल और जटाधारी जनार्दन ज्योतिषी के कहने पर पन्ना-हीरे की सोने की अंगूठी पहने हुए इस आशा के साथ आने वाले इलेक्शन की बाट जोह रहे हैं कि वह अवश्य जीत जाएंगे और सम्पूर्ण मंत्री अथवा राज्य मंत्री न सही, डिप्टी मिनिस्टर तो अवश्य बनेंगे।

अपनी श्रीमती जी के लिए एक सोने का हार बनवाने के लिए हम जेवर बनाने वाले की दुकान पर गये। कुछ समय के बाद एक महिला क्रुद्ध मूड में आकर दुकान के मालिक की काउण्टर के सामने आ धमकी। बड़ी तीखी आवाज में बोलते हुए अपने पर्स को खोल कर एक छोटे से डिब्बे से अंगूठी निकालकर पटक दी। 'आपने कहा था यह असली चन्द्रकान्त मणि की अंगूठी हैं। इसका चन्द्रकान्तमणि नकली हैं। मेरा सब काम बिगड़ गया। पैसे तो आपने पूरे लिये लेकिन माल नकली बेचा। और ज्यादा रूपये मांगते तो मुझे दुख न होता लेकिन अंगूठी नकली दी हैं मेरा काम खराब हो गया। क्या समझा आपने? धोखा देने से आपको मिला क्या।'' स्वर्णकार महोदय जो उक्त महिला के कुद्धवचनों से तनिक भी विचलित न हुए बड़े इत्मीनान से बोले-'बहनजी, आपको कैसे मालूम हुआ कि अंगूठी में लगा चन्द्रकान्त मणि नकली हैं।'' ''मेरे ज्योतिषी ने कहा''-महिला ने उत्तर दिया। ज्योतिषीजी रत्नों के पारखी कैसे बने?

स्वर्णकार ने महिला से पूछा? मेरे ज्योतिषीजी ने कहा कि सूर्योदय से पहले किसी सोमवार को चन्द्रकान्त मणि की अंगूठी पहनने के तीन सप्ताह के भीतर तुम्हारे पति के एस. पी. बनने का आर्डर मिलेगा । एस. पी. बनना तो दूर उनकी अवनति का आर्डर मिल गया हैं । मैं जब ज्योतिषी जी के पास गई और यह हाल बताया तो उन्होंने बताया कि इसमें भविष्य-वाणी का कोई दोष नहीं वास्तव में जो चन्द्रकान्त माणि तुमने अंगूठी में लगवा दिया हैं वह नकली होगा । अन्यथा मेरी भविष्य-वाणी कभी भी झूठ नहीं हो सकती ।' दूकान के कोने में बैठे एक बूढ़े सरदारजी ने कहा-बेटी 'लेख में 'मेख' नहीं लगती ।

गीता कहती हैं-'संशयात्मा विनश्यति' । मैं कहता हूं-संशय ही भविष्य-वाणी की कला में व्यवहार में वृद्धि करने के लिए एक अमोघ औषधि हैं । संशय उत्पन्न न हो तो उसके समाधान का हल कैसे ढूंढ़ा जाये? समाधान के लिए भविष्य-वाणी करने वाले की दुकान पर जाइए और देखिए किस कलात्मक ढंग से समाधान का नुस्खा मिल जायेगा ।

जमाना बदल गया हैं । अब किसी शहर की 'बिजी' सड़क के किनारे पटरी पर एक वृक्ष के नीचे 'भविष्य-वाणी का कार्यालय मात्र गंवार लोगों के आकर्षण का केन्द्र रह गया हैं । कहीं-कहीं पर लिफाफों में बन्द भविष्य-वाणी के नुस्खे पाले हुए तोते निकालकर जिज्ञासुओं की तृप्ति का साधन बनते थे । लेकिन कम्प्यूटर युग में कम्प्यूटर के द्वारा भविष्य-वाणी करना एक 'डीसेण्ट' धंधा बन गया हैं ।

आज का कम्प्यूटर ज्योतिषी परम्परागत वेशभूषा को त्यागकर एयर-कण्डीशण्ड ज्योतिष कार्यालय का मालिक बनकर अपना धन्धा प्रभावशाली ढंग से चलाता हैं । राष्ट्रीय समाचार-पत्रों पर बड़े आकर्षक विज्ञापन छपवाकर संभ्रांत परिवारों के लोगों को आकृष्ट करता हैं । पांच सितारा होटलों में एक कमरा बुक करके मोटी-मोटी फीस लेकर कलात्मक ढंग से भविष्य-वाणी की कला बेचता हैं ।

कश्मीर में सूफीमत का प्रवेश और सूफी-केन्द्र

(डॉ. जियालाल डण्डू)

आभ्यंतरिक संघर्ष और लगातार आक्रमण एवं विश्रृंखलता के कारण ही मुसलमानों की राज्य-स्थापना कश्मीर तथा भारत में हुई । राज्य-प्राप्ति के पश्चात् इस्लाम का प्रचार ही उनका मुख्य उददेश्य रहा । सन् १५८६ ईस्वीं में मुगल राज्य में सम्मिलित होने से पहले कश्मीर की अपनी स्वतन्त्र सत्ता थी, तथा यहां के सुलतान दिल्ली के सुलतानों के अधीन नहीं थें । स्वतंत्र सत्ता होने पर भी कश्मीर का सुलतान न केवल दिल्ली के सुलतानों अपितु अपने पड़ौसियों से भी मैत्रीपूर्ण संबंध स्थापित करना चाहते थे । यहीं कारण हैं कि जैन-उल-आब्दीन ने अपने राजदूतों को उचित उपहार समेत खुरासान, तुर्की, मिश्र तथा दिल्ली भेजा था । भारत के साथ संबंध होने पर कश्मीर का भारतीय प्रभाव से अछूता रहना असम्भव था । तैमूर के आतंक और आक्रमण के कारण ही कश्मीर एवं भारत दोनों स्थानों पर सूफी-संत पधारे थे ।

कश्मीर में मुसलमानों के आगमन तक केवल ब्राह्मण-वर्ग की ही प्रधानता थी क्योंकि जाति-पाति की प्रथा यहां मुख्य रूप से प्रचलित न थी, यद्यपि ऊंच-नीच की भावना अवश्य विद्यमान थी । चौदहवीं शताब्दी में इस्लाम-धर्म के प्रचार से पूर्व कश्मीर की सम्पूर्ण जनता ब्राह्मण नहीं थीं-इन जातियों में प्रमुख निषाद्, खस, दरद, भोट, भिक्षस्, दामर, तांत्रिक आदि जातियां भी थी, जो केवल शासकों को ही नहीं अपितु ब्राह्मणों को भी कष्ट पहुंचाती थीं । ब्राह्मण अपने-आपको उच्च-वर्गीय तथा इन जातियों को निम्न-वर्गीय समझते रहें ।

मुसलमानों के आने से पहले ही कश्मीर में बौद्ध-धर्म की विकृति हो चुकी थी । शैवमत प्रौढ़-अवस्था को प्राप्त हो चुका था तथा तांत्रिक साधनों का प्रभाव बढ़ गया था । यहां की जनता का हदय धर्म से हट रहा था । सूफी सन्तों के आगमन के कारण कश्मीर में शैव मत तथा तसव्वुक का सम्मिश्रण हो रहा था । यहां हिन्दू-मुस्लिम-ऐक्य के लिए संत-वर्ग का प्रादुर्भाव हुआ । सूफी-संत सरल जीवन व्यतीत करते थे और अपनी मसनवियों (प्रेमाख्यानों) द्वारा हिन्दू-मुस्लिम ऐक्य का प्रचार करते रहे । लल्लद्यद (लल्लेश्वरी) और शेख-नूर-उदद्दीन (नुंदर्योश) ने आध्यात्मिक महानता का प्रकाश फैला दिया । भारत में भक्ति-आन्दोलन का जो प्रभाव आठहवीं शताब्दी तक रहा, वहीं कश्मीर में चौदहवीं शताब्दी से बीसवीं शताब्दी तक लगातार चलता रहा ।

मुस्लिम सन्तों तथा सिपाहियों ने जब अपना पहला कदम कश्मीर की धरती पर रखा, उनका स्वागत मित्र-भाव से हुआ । संतों को यहां अपना धर्म फैलने के लिए स्वतंत्रता प्रदान की गई और समय की गति के साथ-साथ यहां के ब्राह्मणों ने इस्लाम के बढ़ते हुए प्रचार का विरोध करना व्यर्थ समझा । इस प्रकार सहानुभूति एवं सहनशक्ति की भावना बढ़ गई । ऐसी दशा में मुस्लिम संतों ने हिन्दू योगियों का संसर्ग प्राप्त किया तथा पारस्परिक शास्यार्थ चलते रहे । हर धर्म के प्रचार एवं प्रसार के लिए सौभाग्य वश यह भूमि अत्यधिक उर्वरा प्रमाणित हुई ।

मरिलाभ यह निकला कि परवर्ती हिन्दू राजाओं के कुशासन के समय जनता संतप्त थी क्योंकि व्यापार मन्द पड़ गया था तथा कृषि की दुरवस्था थी । इसके अतिरिक्त साधारण जनता प्रभुत्वशाली ब्राह्मणों द्वारा नियत बाह्य विधि-विधान की क्रियाओं से पिस रही थी । सामाजिक तथा धार्मिक क्षेत्र में मानवतावाद के समर्थक सूफी-सन्तों द्वारा यहां के लोग प्रभावित हुए । इन दिनों की राजनीतिक उथल-पुथल के कारण कश्मीर में सूफियों द्वारा प्रचारित सूफीमत तथा शैवमत का संगम नए सामाजिक-सांस्कृतिक आदर्शों का मूलभूत आधार बन गया ।

कश्मीर में इस्लाम का प्रवेश उस समय हुआ जब इसमें तसव्वुफ ने पूर्णतया अपना स्थान बना लिया था । सूफी-संतों द्वारा ही इसका यहां प्रवेश हुआ । ये सूफी-संत कश्मीर से बाहर किसी न किसी सम्प्रदाय से संबंधित थे । इस्लाम के प्रचार के साथ ही इन्होंने सूफीमत का भी प्रचार किया । निष्कर्ष यह निकला कि कश्मीरियों की रग-रग में तसव्वुफ (इस्लामी रहस्यवाद) का रक्त संचारित होने लगा । खानकाहों की स्थापना हुई तथा उनके धार्मिक-विकास के साथ ही उनकी साधना जनसाधारण की प्रिय वस्तु बन गई ।

ऐतिहासिक आधार पर यह कहना उपयुक्त लगता हैं कि कश्मीर में सर्वप्रथम आने वाले सूफी-सन्त बुलबुल शाह थे । उन्हीं के प्रयत्न से चौदहवीं शताब्दी के आरम्भ में रिचन (पहले बौद्ध-नरेश) ने इस्लाम-धर्म ग्रहण किया । उनकी महानता के संबंध में दाऊद मशक्वाती ने अपनी रचना 'इसरार अल-अबरार' में कहा हैं-

'आंकि दर राहे इल्लाही रोशन अज़ बदरे हिलाल
बुलबुल बागे़ विलायत शाहबाज़ ला मिसाल
शुदब कश्मीर अव्वल अज़ दस्तश दरख्ते दीन निहाल
शेख व मुर्शिद आरिफे हक़ हज़रते बाबा बिलाल ।''

अर्थात्- प्रभु-साधना के मार्ग में चन्द्रमा से भी अधिक प्रकाशवान जो था,
प्रभुता के उद्यान का बुलबुल और अनुपम शिकारी जो था,
कश्मीर में आकर स्व-हस्त से किया जिसने धर्म-वृक्ष हरा-भरा,
वही था शेख, गुरू और ज्ञानी व हज़रत बाबा बिलाला

बुलबुलशाह ने राजा सहदेव के समय में कश्मीर की यात्रा पहली बार की थी । वह सुहरवर्दी सम्प्रदाय के खलीफा शाह नियामत-उल्ला वली फर्सी का शिष्य था । अपने प्रभावपूर्ण व्यक्तित्त्व स उसने रिंचन के अतिरिक्त अन्य कइयों को इस्लाम मतावलम्बी बना दिया । सन् १३२७ में उनकी मृत्यु के पश्चात् उनके शिष्य मुल्ला अहमद ने सूफीमत का प्रचार किया और फिर शहाव-उद्-दीन के समय में उसकी इहलोक लीला समाप्त हुई ।

बुलबुलशाह के अनन्तर कश्मीर में कई सूफी-संतों का आगमन हुआ जिनमें से बुखारा के सैयद जलाल-उद्-दीन तथा सैयद ताज-उद्-दीन विशेष रूप से उल्लेखनीय हैं ।वे दोनों यहां सुलतान शहाब-उद्-दीन समय में यहां आए थे । सुलतान शहाब-उद्-दीन के समय में आने वाले सूफी-संत अमीर कबीर सैयद अली हमदानी को विशेष स्थान प्राप्त हैं । उनका जन्म ईरान के हमदान नामक स्थान पर सोमवार, सन् १३१४ ईस्वीं को हुआ था ! अपनी विद्वत्ता, पवित्रता तथा भक्ति के कारण ही उन्होंने कश्मीर के ३७,००० लोगों को इस्लाम-धर्म में दीक्षित किया । उन्हें 'शाह हमदान' की उपाधि से विभूषित किया गया । वह एक प्रौढ़ सूफी-संत था संभवतः अपनी स्वछंद वाणी, धर्म तथा शान्ति-संदेश के कारण ही उन्हें तैमूर जैसे विजेता का कोप-भाजन बनना पड़ा होगा । इस बात की ओर मिर्जा अकमल-उद्-दीन-कामिल बेग खान ने इन शब्दों में संकेत किया हैं-

'गर न तैमूर शोर व शर करदह, कि अमीर ई तरफ़ गुजर न क़रदह'
अर्थात्- न फैलाता तैमूर इस तरह का आतंक
न आता अमीर कश्मीर कभी सशंक ।

उन्होंने कश्मीर की यात्रा तीन बार की । सूफी कवि हाजी मही-उद-दीन 'मिसकीन' (सन् १८५२ ई. - सन् १९२३ ई. । ने अपने प्रबन्ध काव्य 'यूसुक-जुलेखा' में उनका गौरव-गान इस प्रकार किया हैं-

'दीन क्यन अमरन हुन्द सु बॉनी, छिस दपान बानिये मुसलमॉनी
कॅरॅञ तस्कीन लल्ल देवानस, वन्तह बेदाद शाह हमदानस,
नाव छुस पाय बोड़ अमीर कबीर, शाह हमदान रहबरे कश्मीर ।
अर्थात - हैं जो सभी धर्मों के मतावलम्बी, इस्लाम् धर्म के प्रवर्त्तक,
किया जिसने लल्ल को विश्वस्त, नाम था जिसका शाह हमदान,
जो है सबसे उत्तम अमीर कबीर, है वही कश्मीर का यथदर्शक ।

उनके सम्पर्क में आकर लल्लघद (लल्लेश्वरी) तथा नुदं ऋषि ने इस्लामी तसव्वुफ तथा योग का सम्मिश्रण करके अपनी अनुपम वाणी का प्रचार किया । शैव मत में तसव्वुफ का मिश्रण हो जाने पर कवि शाह गफूर भी गा उठा-

'योत यिथ ज़्न्मस केंह छुन लारून, धारर्णाय धारून सूहम सू
अर्थात्-है यह जन्म निरा असार
कुछ भी नहीं हैं यहां ग्राह्य,
यहां सब हैं खेल माया का
प्राणी! मन में तू ईश्वर धार ।

इसके पश्चात् कश्मीर में अमीर कबीर और अली हमदानी के पुत्र मीर मुहम्मद हमदानी का आगमन सन् १३९४ ई. में तीन सौ सैयदों के साथ हुआ । उसने सुलतान सिकन्दर को हिन्दुओं के मन्दिर तथा मूर्तियों आदि के तोड़ने से रोका । जो हिन्दू इस्लाम-धर्म ग्रहण कर चुके थे, वे तथा उनके अगुआ हिन्दू दार्शनिकता तथा प्रचलित हिन्दू-विचार-पद्धति का परित्याग न कर सके, जिसके परिणामस्वरूप कश्मीर में सूफियों के एक नवीन संप्रदाय-इस्लामी ऋषिमत-का प्राद्रुर्भाव हुआ ।

जनसाधारण पर इनके विचारों तथा धार्मिक उपदेशों का गहन प्रभाव पड़ा जिससे सभी धर्मों के प्रति सहिष्णुता का भाव बढ़ा एवं ईश्वर में आस्था दृढ़ होती चली गई । इनको ऋषि, बाबा, साधु आदि नामों से भी संबोधित किया जाता और इससे ही इस्लाम-धर्म का प्रचार बढ़ा । कश्मीर में तसव्वुफ के आन्दोलन का प्रमुख उद्देश्य जन-साधारण में आध्यात्मिकता के भावों का उन्नयन करके धर्म को सरल व सहज रूप प्रदान करना था । रहन-सहन के साधारण नियमों का प्रचार करके तथा मनोमालिन्य को मिटाकर एक-दूसरे के प्रति शुद्धव्यवहार की भावना को जगाना था ।

बुद्धिवाद के घुप-अंधेरे के अध्यात्म की अमर ज्योति लेकर ही लल्लेश्वरी (लल्लघद-चौदहवीं शताब्दी) कश्मीरी-साहित्य में उतर आई । उनकी दृष्टि में हिन्दू-मुस्लिम एक थे । उन्होंने कहा-

मो ज़ान हयुन्द तय मुसलमान
अर्थात् मत जानो किसी को हिन्दू या मुसलमान

हैं यहां सभी एक और समान ।

नुंदऋषि ने भी ज्ञान, सदाचार और भक्ति के प्रवाह द्वारा आध्यात्मिक एवं आधिभौतिक संतुलन की स्थापना की । उनके पश्चात् आने वाले सूफी कवियों

में स्वच्छ-क्राल, गफूर, महमूद गामी, न्यामॅ साहब, रहमान डार, शाह वहाब खार, शमस फकीर, अहमद बटवारी शाहकलन्दर, असद परे, वाज़ह-महमूद, अहमद राह तथा अहदज़रगर आदि ने सूफी-धारा को गत्यात्मक रूप प्रदान किया ।

तसव्वुफ की आध्यात्मिक धारा के प्रवाहित होते ही कश्मीर में खानक़ाहों की स्थापना हुई । तदनन्तर ऋषियों की ज़ियारतों का भी निर्माण हुआ । यही खानक़ाहें और ज़ियारतें फारसी की शिक्षा-दीक्षा के केन्द्र बन गए । यह शिक्षा अधिकतर धार्मिक हुआ करती थी । प्रत्येक खानक़ाह, ज़ियारत तथ मस्जिद आरम्भ से ही एक मदरसा थी । सर्वप्रथम अमीर कबीर सैयद अली हमदानी के समय में कश्मीर में खानक़ाहों की स्थापना हुई । उनके समय में अल्ला-उद्-दीन-पुर एक अच्छा सूफी-केन्द्र बन गया । नुंदऋषि के समय में कैमुह (तहसील कुलगांव) एक प्रतिष्ठित सूफी-केन्द्र बना । नुंदऋषि के शिष्य हज़रत जैन-उद्-दीन की ज़ियारत पहलगांव जाने वाली सड़क पर पांच सौ फीट की ऊंचाई के ऐशमुवाम पर्वत-खंड पर स्थित हैं । चार शरीफ भी एक अच्छा सूफी-केन्द्र बना गया । कुतुब-दीन-पुरा (वर्तमान गुरगारी मुहल्ला) में भी एक उत्तम खानक़ाह थी जिसे दाराशिकोह ने वितस्ता के तट पर निर्मित कराया था । यह सूफी-केन्द्र अधिक प्रसिद्ध रहा ।

अलीपुर (कावड़ारा) भी एक प्रसिद्ध सूफी-केन्द्र रहा । यहीं पर कबीर लोन ने अपनी मसनवी 'लैला-मजनूं' तथा अहद ज़रगर ने 'गुल सनोबर' नामक सूफी-प्रबंध काव्य की रचना की । इस प्रकार कश्मीर में राजनीतिक विजय के साथ-साथ सूफियों द्वारा धार्मिक परिवर्तन भी होता रहा जिसके परिणामस्वरूप यहां कई स्थानों पर सूफी-केन्द्रों का प्रादुर्भाव हुआ । इन सूफी-कवियों ने मानवतावाद का प्रचार खूब ज़ोरों से किया और प्रेम का संदेश फैला दिया ।

ग़ज़ल

सुभाष प्रेमी 'सुमन'

हर निशा के आगमन में प्रात का आभास हैं ।
कृष्णधन के क्रोड़ में उद्भास का इतिहास हैं ।।

श्वेत चादर जब शिशिर की आन धरती पर बिछे ।
दूर तब कितना विपिन के द्वार से मधुमास हैं ।।

अस्त रवि जो हो चले, तमग्रस्त हम होंगे नहीं-
ज्योति का जब तक कि दीपक की शिखा में वास हैं ।।

सुख सदा मिलता नहीं, साधन भले हों सामने ।
सीप सागर में-मगर उसके उदर में प्यास हैं ।।

सीख लो दुःख झेलना, मिट जाएंगे दुःख आप ही ।
हैं सुखी फिर भी 'सुमन' कंटक भले ही पास हैं ।।

१ फरवरी से २८ फरवरी तक

राशिफल

रोशन लाल बाली

मेषः- मास व्यस्तता में गुजरेगा दौड घूप रहेगी, थोड़ी परेशनियां भी आ सकती हैं. धन का खर्च बढ़ेगा, मानसिक तनाव के कारण स्वभाव में चिड़चिड़ापन आएगा. २० फरवरी के बाद स्थिति में सुधार आएगा. प्रियजन मिलाप होगा. मन प्रसन्न चित रहेगा. स्वास्थ्य में सुधार और तनाव मुक्त होंगे.

वृषः- सरकारी कार्यो में व्यस्तता बढ़ेगी, दौड़-धूप व प्रवास भी होगा. धरेलू जीवन सुखद, अपने स्वास्थ्य में थोड़ी खराबी आ सकती हैं, घर में अतिथि आगमन होगा. १३ फरवरी से २१ फरवरी तक समय अनुकूल हैं. इस बीच शुरू किया कोई भी कार्य लाभप्रद रहेगा.

मिथुनः- रूका धन प्राप्त होगा. आर्थिक पक्ष अच्छा रहेगा, दाम्पत्य जीवन में स्वास्थ्य की गड़बड के कारण कडवाहट, कलह क्लेश, घर में किसी प्रियजन की चिन्ता, धार्मिक भाव बढ़ेगें, मित्र वर्ग सहयोग देगा. २० फरवरी को माद्य पूर्णिमा का व्रत लाभप्रद सिद्ध होगा.

कर्कः- शत्रु मुंह की खाएंगे, पेट में हल्का सा दर्द, नए रिश्ते जुड़ेगे, मान सम्मान में वृद्धि, आर्थिक पक्ष भी अच्छा रहेगा. चिरकाल से लटका कार्य सिद्ध होगा. १३, १४, १८, २२, २७ फरवरी शुभप्रद ।

सिहंः- सन्तान व धरेलू परेशानी के कारण स्थिति तनाव पूर्ण, कुछ व्यर्थ की दौड घूप, वैराग्य भाव भी जाग सकता हैं पर वैराग्य नहीं लेंगे, राज्यपक्ष से लाभ पदोन्नति भी हो सकती हैं. ६ फरवरी सोभावती अमावस्या का व्रत शुभप्रद रहेगा ।

कन्याः- मातृपक्ष से चिन्ता, शरीर में दुर्बलता, मन में उदासी, १५ फरवरी के बाद स्थिति अनुकूल, हर प्रकार का सुख रहेगा, नित्य शिवपुराण का इस मास पाठ शुभदायी रहेगा. २० को पूर्णमासी का व्रत तथा ५ कन्याओं का पूजन शुभ रहेगा.

तुलाः- कोर्ट-कचहरी के कार्यो में सफलता, १०, ११, १२ फरवरी सुख प्रद, प्रियजन के स्वास्थ्य की चिन्ता, क्रोध पर नियन्त्रण के लिए हनुमान चालीसा का नित्य पाठ उत्तम रहेगा । रोज़गार के मार्ग प्रशस्त होंगे, २४ फरवरी गणेश चतुर्थी के दिन गणपति को लडडू का भोग लगाएं, मनोकामना पूर्ण होगी.

वृश्चिकः- धरेलू जीवन सुखद, मान सम्मान बढ़ेगा, अपने स्वास्थ्य का ध्यान रखें, शरीर में पीड़ा, सिर दर्द और टांग में दर्द की सम्भावना हैं, खर्च बढ़ेगा पर धन आगमन के अवसर भी आएंगे, २२, २३, २४, २५, फरवरी शुभ रहेंगे ।

धनुः- भूमि से लाभ, प्रवास फलदायी रहेंगे, मानसिक शान्ति रहेगी, किसी प्रियजन के स्वास्थ्य की चिन्ता १० फरवरी से समय अनुकूल और मान वृद्धि

देने वाला सिद्धहोगा. शत्रु सिर उठाएंगे पर हानि नहीं पहुंचा पाएंगे.

मकरः- घर में अतिथियों का आगमन, प्रसन्नचित रहेंगे. व्यय की अधिकता अवश्य रहेगी पर धन का आगमन भी रहेगा. ९ फरवरी के बाद यात्रा का योग भी बन रहा हैं; यह यात्रा लाभ पहुंचाने वाली सिद्ध होगी; मित्र व संबंधी वर्ग से लाभ ।

कुम्भः- मन में अस्थिरता रहेगी, चंचलता का भाव बढ़ेगा. हर सोमवार का व्रत शुभ रहेगा. या चांदी की अंगूठी में ४ १/४ रत्ती सुच्चा मोती धारण करें लाभ पहुंचेगा । अधर में लटके कार्य भविष्य में पूर्ण होगें-अभी थोड़ी अड़चने हैं । २१, २२, २५, २७, २८, फरवरी शुभ ।

मीनः- भाग्य में वृद्धि, शुभ समाचार मिलेगें, मन प्रसन्न चित रहेगा, अकस्मात् यात्रा होगी जो लाभ पहुंचाएगी. घरेलू जीवन सामान्य, मान सम्मान २३ फरवरी के बाद बढ़ेगा. यह मास शुभ प्रद रहेगा्‌ गणेश चतुर्थी २४ फरवरी को व्रत रखें मनोकामना पूर्ण होगी.

पछ़

(कॉशिर लुकॅ कथ)

दपान पथकालि ओस ब्रह्मुना अख स्यठॅहय अबादत गुज़ार । अयालबॉरी सबबुॅ ओस न रादस वातान न होंज़्स । रातस ओस दयि सॅज़ भक्ती करान तुॅ द्वहस मोजूर्य-मशकत । यूता पानुॅ नेक तुॅ नरॅम मिज़ाजुॅ ओस तीचय आसुॅस जनानुॅ तेज़ तुॅ त्यलंग, यमि किन्‌ स्वॅ तस सख तंग ऑस करान ।

अख द्वहा बन्योव सु गौ कामि । अमा कुनि बनेयस नुॅ कॉम । शामन वोत खूच्य़्‌ खूच्य़्‌ घरू वापस । यलि ज़नानि छ्यन्यौ अथौ सु वुछ, द्रायस इ्वकुर स्यथ तॅ लॅजिस दब वालनि । ब्यिय द्वहॅ द्राव बिचोर ब्यिय मोजूर्य़्‌ छांडनि । अमा अमि द्वहॅति पूरयोल नुॅ केंह इ्यकस । घरू यलि वोत, अति वुछिन शुर्य ब्वछि सूत्य़ॅ छ्वरॅ-फ्र्वरॅ करान । जिगरस गयस यि वुछिथ कबाबुॅ । करिहे ति क्याह्‌ लिहाज़ा सॉविन शुर्य़्‌ फाकै तुॅ फूकरै । पानस क्याह प्ययि हेस न्यन्दुॅर । सोंचान छु जि भगवानन छु वोनमुत, बॅ छुस शाम सपदनॅ ब्रोंह कनि तलुॅ किस क्यमिस तामृ रूज़ी सोज़ान । अगर यि किताबि अन्दर दर्ज छु तुॅ अथ मंज़ पज़र छु, तयलि

क्याजि़ लोंग अज़ म्यान्यन अलालखानन फार्कुं । यि सोंचनुँ पतुँ वोथ थोद तुँ मुचरावुँन किताब । अति वुछुन बिलकुल यिय लीखिथ । दोपुन-यि छु सरासर गलत । यि कथ गयि किताबि मंजुँ चट़नी जान । यि वॅनिथ तुलुन कलम तुँ त्रोवुन अथ कथ । अमि पतुँ वोंथ तुँ घ्युतुत दराज़ ।

दोयिमि द्रहँ सुबहन वोथ ब्ययि तुँ द्राव कॉम छ़ांडनि । द्रहस जुव चटिथ जीनिन कॅंच ताम् पॉसु तुँ तिमन ह्योतुन ऑट्य् सेराह अख तुँ वोत घरुँ ।

अमा युथुय आंगनस अंदर चाव अति वुधुन बदलै आलमा । प्रथ तर्फु दिवय । गुमान गोस जि़ कोठ मा चाव कुनि व्यपर घरस, मगर दर्वाज़स प्यठ वुछिन पनॅन्य् आशॅन्य् असुवॅनि ह्वंजि तुँ ऊयकुँ मुचरिथ लोलु-नर्यौ तस इस्त्यक्बालरू प्रारान । यलि ब्रान्दस प्यठ खोत आशनि आपरूस नाबद फोला तुँ असान असान वोनुनस, अज़ चॅज असि वुमरि हॅज़ गटुँ तुँ व्यछै । चॉन्य् ॲक्य् यारन थॉव्य् ॲस्य् अबदुलाबाद तुँ हॉथी कॅरिथ । दय कॅरिनस उमरि बरकथ तुँ ब्ययि ऑसिनस रूमॅ-रेशुन आय ।

यि बूजिथ प्यौ ब्रह्मुन सोंचस जि़ अमा म्योन कुस यार छु यूता दारन्दुँ । खबर कस ताम् छु भ्रम गोमुत । न तुँ मा छु म्यानि घर-वाजिनि कॉह स्यदुँ-होल नावि वोलमुत । ब्रह्मुन लोग आशनि पृछ़नि जि़ कुस ओस सु शखुँस । यि बूजिथ् वॅछ जऩानुँ तस कुन-जऩ नुँ किंहीं ज़ानख-लाग तुँ कॅलिस डोल । यि ओस सुय यस चे़ राथ कति ताम् ज्यव छै चॅटमुँच । बिचारस रथ ओसुस वसान । अख़तुय वोननम् जि़ खानुँदारस वॅनिजि़ में दिियि यथ ज्यवि टेब, युथ यि रथ हारून बंद गछ़्यम । सु वोथुस तोरूँ-वन बकवास । मे कस छे ज्यव। म्य वन सोरूय कुँस्सुँ जि़ ओस कुस, नाव क्याह ओसुस? ।

आश्यॅन्य् वॅछ़स, यलि चुँ सुबहन शहर द्राख चे पतै आव गुर्य् वोला अख । गुरिस प्यठ ऑसुँस ठेलुँ हना । दोपुन, खानुँदार कति छुय? बुँ वॅछ़सस, सु छु कामि गोमुत । तोरूँ दोपुन, त्यलि रॅटितौ यि ठेलुँ । बुँ नेरूँ वापस । असि खोर ठेलुँ ह्योर तुँ फ्युर । तथ अन्दर ऑस्य् लाल, जवॉहिर म्वख्तुँ तुँ अशरफियि । ठेलुँ वापस दिथ लॅगिस ॲस्य् पृछनि चुँ कुस बा छुख तुँ यिम लाल-जवॉहिर कति ॲनिथ । सु वोथ तोरूँ दर जवाब-चॉनिस खानुँदारस तुँ म्यॅ ऑस दारू-होर । राथ शामन आत्सि हे नु त्वहि ख्यनुँ बापथ केंह । तॅम्य् कॅरनम खशमुँ सान वुगराय । म्यॅ यलि नुँ पॅहरा केंह वोनुस, सु वोथ तुँ चॅटनम ज्यव । यिय वनान-वनान हॉवुँन ज्यव तथ ऑसिस जुँ अडुँ गामुँत्य् तुँ रथ ओसुस दिगनि वसान । गाशदारस तोर यि बूजि़थ सोरूय फ़िकारि तुँ पोत खोंरै द्राव वापस । जनान् वॅछस, चुँ कोत द्राख । दोपनस तस बिचारस दिमुँ ज्यवि टेब । यिय वनान वनान वोत अकिस तपुँवनस मंज़ तुँ पतुँ आव नुँ जॉह ति घरूँ ।।

संन्यास पूर्णिमा ।

संन्यास क्याहँ गव? वलॅ वनय, लोंत बोज़-

-श्री जानकीनाथ कौल 'कमल'

संन्यास गव सुय अहमॅय ज़ानुन ।
संन्यास गव तिय अनुभॅवरावुन ।।
संन्यास़ गव मूहँ-जंगलस प्राटुन ।
संन्यास गव ब्रह्यरन्धॅरस वातुन ।।
संन्यास गव पंच त्वत पुचॅऩावुन ।
संन्यास गव पंच़ कूष मुचॅरावुन ।।
संन्यास गव प्यतॅरन ध्युन तर्पण ।

संन्यास गव दीवन स्वाहुन अन्न ।।
संन्यास गव ह्यथ रोजुन जागय ।
संन्यास गव हारस बनि माघॅय ।।
संन्यास गव च्यतॅ-व्रॅच हुन्द चेनुन ।
संन्यास गव यूगॅ -क्षीमुक जेनुन ।।
संन्यास गव संशय चलॅरावुन ।
संन्यास गव निश्चय फोलॅरावुन ।।
संन्यास गव जीवॅभाव तनिरावुन ।
संन्यास गव दीवॅभाव गनिरावुन ।।
संन्यास गव सॉर वासना त्रावॅञ ।
संन्यास गव रागॅ-द्वेष व्यसॅरावॅञ ।।
संन्यास गव सोंमरावुन सोरूय ।
संन्यास गव यति केंह ध्रुनॅ लोरूय ।।
संन्यास गव द्वैतॅ-वासना गालॅञ ।
संन्यास गव अद्वैत वोतॅलावुन ।।
संन्यास गव रोवॅमुत वान अथि युन ।
संन्यास गव सोवॅमुत जीव वुजॅवुन ।
संन्यास गव र्सव-संकल्प त्रावुन ।
संन्यास गव पर सं-न्यासावुन ।।
संन्यास गव सुय च्यथरूप चेनुन ।
संन्यास गव सुय अद्वैत सीवुन ।।
संन्यास गव यति केंह धुनॅ मेनुन ।
संन्यास गव यति केंह धुनॅ जेनुन ।।
संन्यास गव संसार स्यॅजरावुन ।
संन्यास गव च्यथ-दीव पॅजॅरावुन ।।
संन्यास गव संध्या शोंजरावॅञ ।
संन्यास गव अविमुॅक्ति प्रावॅञ ।।
संन्यास गव सॉर कलना रावॅञ ।
संन्यास गव सुय भूमा प्रावुन ।।
संन्यास गव सुय च्यथ आनन्दघन ।
संन्यास गव सगुणस बनि-निर्गुण ।।
संन्यास गव स्थितप्रज्ञिय आसुन ।

संन्यास गव भव भवॅरूप भासुन ।।
संन्यास गव ज्यतॅ-मरॅ चलॅरावुन ।
संन्यास गव भवॅ रूग बलॅरावुन ।।
संन्यास गव सम जीवस तॅ ब्रह्मस ।
संन्यास गव लय पार्वती तॅ शिवस ।।
संन्यास गव सुय यम्य चोव परॅमस ।
संन्यास गव सुय यम्य थोव पूरॅ ह्यस ।।
संन्यास गव सर्व-जीवन सीवुन ।
संन्यास गव दीवन हुन्द दीवुन ।।
संन्यास गव त्रिपुटी मशॅरावॅञ ।
संन्यास गव त्रयलूकी जेनॅञ ।।
संन्यास गव भक्तियि हुन्द बजराह ।
संन्यास गव ज्ञान-दण्डुक स्यजराह ।।
संन्यास गव सन्तूर संजॅरावुन ।
संन्यास गव साजॅ-स्वर वुजॅनावुन ।।
संन्यास गव त्र्यन अवस्थायन हुन्द सार ।
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संन्यास गव तत्-पद वोलॅसावुन ।।
संन्यास गव हृत्-गोफि मंज ठहॅरून ।
संन्यास गव दीहॅ-त्यागस बहॅरून ।।
संन्यास गव सोरूय भय त्रावुन ।

संन्यास गव ननि-न्नॊन फोलॅरावुन ।।
संन्यास गव कठॅकॊश फुक्ॅख्युम ।
संन्यास गव तालि शीन गलॅरावुन ।।
संन्यास गव कामना कॅलॅरावॅञ ।
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संन्यास गव तिय दॊंध ग्रकॅ नावुन ।
संन्यास गव तथ थॅन्य उबलावॅञ ।।
संन्यास गव संन्यासुक संन्यास ।
संन्यास गव परपदकुय विन्यास ।।
संन्यास गव प्रज़लुन आत्मप्रकाश ।
संन्यास गव गंज़ॅरून विमर्शभास ।।
संन्यास गव तॅतिथॅय यतिथॅय छुख ।
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संन्यास गव कर्मन हुन्द मूल प्राटुन ।।
संन्यास गव प्यञ ज्ञानॅच त्यम्बॅराह ।
संन्यास गव वोतॅलॅञ लोलॅ रेहा ।।
संन्यास गव सोरुय ज्ञान मशॅरून ।
संन्यास गव ध्येयुक ध्यान तनिरून ।।
संन्यास गव सोरुय चॅय बॅ नो केंह ।
संन्यास गव सोरुस सुय यि नो केंह ।।
संन्यास गव वैतरनी ताराह ।
संन्यास गव वोतॅलुन व्यहॅ नाराह ।।
संन्यास गव त्र्यन ज़गतन ताराह ।
संन्यास गव सतिम्युक व्यस्ताराह ।।
संन्यास गव चख, रॅष सॉर चापॅञ ।
संन्यास गव क्रूधॅ ज़ंजीर मापॅञ ।।
संन्यास गव 'यतयः शुद्धसत्त्वाः' ।
संन्यास गव 'पवनोड स्यन्दतामिव' ।।
संन्यास गव 'ब्रह्मविदापनोति परम्' ।
संन्यास गव 'तरति शोकमात्मवित्' ।।
बूज़था!

तॅ कर छ़ोपॅवॅ ।।
वुछ 'कमलस' कुन ।।ॐ ।।

मारतण्ड

मारतण्ड ! हे मारतण्ड !
चोन यि अडॖफुट हंग
डीशिथ यिवान नंग ।
मारतण्ड ! हे मारतण्ड !
ताफ तॖ शिहुल
शुहुल तॖ ताफ
रूद, शीन शुह
चापान रूदिय चम
समयिच चलॖवॅन्य्
तॖ अडीठॖ लॉफ
गय लॉपान अछ़्यन
तॖ गॅज़रान
तिम राथ तॖ द्यन
यलि जिन्दगी हुंद लोहॅ-लंग
असि आवुर थॉविथ रूद

असि च्यून तॖ लोसुन चोन
छल-छल, हन हन
हन-हन, छल-छल!
चुॅ प्योख
किनॖ पोवुख कॅम्य् तान्य् !
कॅम्य् ?
असि बोंर माह
ज़ॉह परवाय ।
शेलौ चान्यौ क्रख कॅर
ब्वोनॖ कञि बुतॅरॉच़ छ्वख आय ।
ॲस्य् रूंध् न्यसरान
पनॖन्य् पनॖन्य् न्यंदॖर तॖ गफ़लथ ।
चॉन्य् अज़मथ छॅज असि
अथुक मल हिश, समयिकि दरियावॖ
तॖ गयि दसबदार ।

लूकुॅ-भवन

-पंडित पांचाल

लूकुॅ भवन ।
यति लूकन लूकव लूठ कोंर
यति पानय पानस पान खोंर
यति आवुर कण्ड्यव वतॅनुक बोंर
यति जनतॖचि बुतॖरॉच़ व्यपद्योव ठोंर
लूकुॅ-भवन
यति मिलॖचारस सॉनिस चूर फोंर

यति मुहिथ न्युव मेन्द्य् व्वरसन-
अख-अख ओंर
यति गरूक़ कॉशरूत स्यकि शाठन कोंर
यति स्वनॖ हॉकलन चोठ लोंग दोंर
लूकुभवन, सुय लुकुॅ भवन
यिनॖ लिवनोविव, यिनॖ मॅशराव ।

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